Hon O. B. Morris

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Pastoral Address.

We publish below the annual address of the ministers connected with the General Association of Massachusetts to the members of their respective churches.

DEAR BRETHREN:—At this annual meeting of pastors, as in former years, we deem it befitting our relation to the churches, and due to the claims of christian love, that we should not only present you a narrative of the aspects of religion for the year past, as they have been brought to our view, but offer you also our christian salutations and counsels on subjects of present interest to the cause of Christ.

We choose, for the leading subject of our present annual address, one department of the appropriate work of the churches,—meaning by the term, churches to include both the pastors and the members of their flocks, and that is, in the words of our Lord, "Feed my lambs," or, The training of children for the service of Christ. "Lovest thou me?" was the great question, by which the Savior chose to test the qualifications of an apostle for his work, and on the answer to this question he founded that interesting charge, "Feed my lambs."

The ministers of Christ have been specially commissioned to feed his sheep and feed his lambs. But this does not release the brotherhood from obligation. The cause is theirs, also, unitedly and individually, under the great Shepherd of Israel, who gathers the tender lambs in his arms and carries them in his bosom. The care of baptized children should be regarded as involving one of the highest responsibilities of our churches. The prevalent neglect among us of a duty, so important and obvious, ought to excite the deep concern of all who love the welfare of Zion. The work itself, of bringing up children in the nurture and admonition of the Lord, is indeed attended with difficulties, requiring and persevering exercise of patience, faith and prayer. But we believe that the explicit promises of God to faithful parents afford the most ample and amazing encouragement.

The children of the church are a consecrated class, a peculiar people, set apart for the Lord. They are to be educated for his kingdom and service. By daily prayer to God for his blessing upon them,—by the powerful influence of a holy example and a Christ-like spirit exhibited before them,—and by instruction imparted, as opportunity is offered, whether in the family, in the Sabbath school, or in any other manner which propriety may direct, let their spiritual renovation be sought with a confident reliance on the grace of God. As further and equally necessary means, under the divine blessing, of promoting the primitive mode of religious education and of saving the souls of the coming generation, we recommend the following things:—

That christian parents afford their children every practicable advantage for studying the Bible and becoming acquainted with its truths as early as possible.

That they spend a stated portion of every Sabbath with them in prayer, in catechetical exercises, and familiar instruction in the doctrines and duties of religion.

That they teach them to sanctify the christian Sabbath, in attending public worship, reading the word of God, and such other exercises as comport with the command to "keep it holy."

That they restrain them from the company of profane and vicious associates, from places of dangerous or doubtful moral influence, and from the reading of corrupt and pernicious books.

That they train them up in the habitual recollection of their solemn dedication to God, of the relation which they bear to the church, and the peculiar obligation under which they are placed to subscribe with their own hand and heart to the terms of the everlasting covenant.

And that, in addition to the course of pastoral instruction and care, the church should carefully study the signs of the times, and earnestly endeavor to educate the rising youth, in such a manner that they shall be qualified to perform the duties, meet the wants, and avoid the dangers of the age in which they live.

These weighty and solemn duties should be viewed in the light of the following reasons:—

1. *The solemn engagements of the covenant* demand that baptized children should be trained up for the Savior's service, and not for mere worldly advantage. The *act* itself of infant dedication is a solemn covenant. It belongs not to our present design to discuss the scriptural authority and obligation of infant baptism. This interesting rite has been clearly and happily treated in former addresses of this body. But as some among us still look upon it with too much indifference, we deem it proper to remark, in respect to the ground of this rite, that its foundation appears to us to be laid by the Creator in the parental relation itself, which is a part of the constitution of nature, and which, by the operation of parental affection, sympathy, and legitimate control, places the formation of the character of children under the moulding influence of parents and those with whom they are intimately associated. In the Abrahamic covenant, that which before appeared only as a natural constitution, rises into a divine covenant, with a positive promise and seal. And, in the economy of the gospel, with its richer provisions of tenderness and mercy, God has recognized the same social laws of our race, connecting the Abrahamic covenant and the older institution of the family, and appropriating the almost unlimited power of parental influence to the support and propagation of true religion in this revolted, ruined world. *The promise is for you and your children.* The connection, with regard to character, was inherent in the primeval constitution of our race, like the rainbow in the cloud, which was a reality in nature before the covenant with Noah, but which God, by positive designation, then set in the cloud, to be specially regarded by men, that in its light they might read the oath and pledge of a covenant God. Infant baptism recognizes this social connection between parent and child; and in this view it not only appears to appropriate rite, as fitting and suitable to our real condition as any other vow or covenant into which we ever enter in this world, but it also assumes an unspeakable importance.

What is the meaning of the baptismal dedication, which has been practised in our churches? The baptism of a child. There stood the pastor, spreading forth his hands in prayer to God beside the sacred altar. There stood the believing parents, presenting their unconscious child to the good Shepherd, who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." There, too, was the church in covenant with God, and taking a responsible part in the solemn engagements of that transaction. In sprinkling the significant drops upon the infant's brow, the parents, the pastor and the church, jointly and severally, beneath the broad arch of God's everlasting covenant, engaged to give the child a religious education; to regard it as one of the lambs of Christ, and bring it up accordingly; and promised, in its name, that, to the extent of their ability, it should renounce the vanities of the world and the lusts of the flesh, and live a christian life. What less than this could they promise in that token of dedication? What less could be properly meant by the baptismal act?

All baptized children are committed to the sacred guardianship of the church. They are given more immediately, in trust, to parents. But the church should never lose sight of its baptised children, nor cease, by prayer, instruction, and a holy example, to seek for the orderly training, the thorough religious education, and the early piety of all the children. And if parents should be grossly remiss in these baptismal duties, if they allow their children in immoral practices, or suffer them to grow up in ignorance of duty and truth, for such an offence, we think that church-members should be dealt with according to the general principles of church discipline, which seek the repentance and reformation of those who have gone out of the way. The neglect of these duties, in contempt of God's holy command and their own solemn vows, as it mars the honor, hinders the prosperity and hazards the safety of the church, is a very criminal neglect. As it puts in peril the souls of the rising generation, beset, in this day, with innumerable temptations to error and irreligion, it is no less cruel than criminal. The most plausible objections of those who deny the divine right of infant baptism, are furnished by our criminal inattention to such as have been solemnly dedicated to God, to be educated in the principles of the gospel, rather than in the customs and maxims of this present evil world.

There is a difference between the consecrated children of the church and the children of unbelieving or mere worldly families. We are far from wishing to imply, however, that this difference is made by baptism merely or chiefly. As a form, baptism can do no good to the child. But baptism recognizes the difference as already existing, a difference of parentage, and nurture, and relationship to the fold of Christ, a difference of covenant obligations and acknowledged duties on the part of those to whom the children are committed, and a corresponding difference of the promises and prospective blessings of God's gracious covenant.

2. *The perpetuity and growth of the church* require the religious training of baptized children. Christian families are the nurseries of the church on earth, as it is the nursery on the church in heaven. Nor is there a more arresting index of its condition, than the few that tread in the steps of their religious parents. Death is making inroads upon Zion. The fathers and mothers in Israel are passing away, and a proportionable number of their sons and daughters are not found prepared to fill their places in the church. Many of our churches have, for several years past reported, if not an absolute diminution, at least no increase of numbers, or only a small one, to the standard of Jesus Christ. If these things are so, we have cause for alarm. We know that is not within the power of man to confer regenerating grace. And with respect to those who deny the native depravity of the human heart, and declare that children may be made christians by education, we have no confidence in their doctrine. But we know that the providence and the word of God afford the most explicit and ample promises and encouragements to parental and christian exertions for the conversion of children. Indeed no labor has the prospect of so great ultimate results. Whatever may be the aggressive efforts of our churches upon the empire of darkness, whatever success they may have in holding forth the word of life, in gathering numbers from the world, and in founding churches in foreign lands, still we would cherish the conviction that the chief hope of the church, in respect to future generations, is in itself. The children of the church are the young trees which are to make the future forest; they are the nursery, which, by the budding and grafting of the tender shoots, gives the prospective character of the orchard, as "trees of righteousness, the planting of the Lord, that he might be glorified." The church, having gathered a community, preserves what it gains. This principal is vital to the prosperity of the church. "Instead of thy fathers shall be thy children." Under the ancient dispensation, the church, then a local and stationary witness for God, accepted the entail of the covenant as its great distinctive peculiarity, and relied for its perpetuity and growth, under the divine blessing, on teaching diligently the knowledge of God's sacred word to the children found always within its own families. The christian church has, indeed, received the distinct editorial charge, "Go ye into all the world, and teach all nations, baptizing them." But it should be remembered, that this great commission has not, in the least, disparaged the old principle of perpetuating the church by retaining its own beloved offspring, and rearing them up "a holy seed," to be in the church instead of the fathers. Indeed it is only by solving to Christ, in the family, as shall be the means of gathering the children into the fold of the Savior, that we can be at all prepared to extend his kingdom among "those who are afar off." What success can we expect in the work of propagating religion in the world, if it be not propagated in our own households—if getting money as the chief good of life, or some other "Moloch, besmeared with infant blood," be set up in our families? If children are not brought up in the nurture and admonition of the Lord, and the influences of the Holy Spirit do not descend upon them, what, in a few years, will be the sad condition of the churches? Can piety flourish? What will become of these unconverted sons and daughters? Their present state is sufficiently distressing. Their future prospects must be appalling. We exhort the churches to think on this subject; to *think* on it with a serious, prayerful attention, correspondent to its immense importance. They who now constitute the church ought to tremble, lest at their doors should be laid the guilt of raising an irreligious progeny, and at their hands be required the blood of sons and daughters to be born in ages to come. If this gloomy issue is to be prevented, christians must pause and consider. We commend to the churches the following counsel:—

That they beware of coveting for their offspring that "friendship of the world" which is "enmity with God," and of allowing them in loose and profligate habits, or in frivolous and vain amusements, only saying with Ely, "Nay, my sons it is no good report that I hear." That they teach them to reverence *the church* as God's institution for conveying blessings to the world, "the pillar and ground of the truth," and to abhor the conduct of those who abandon the testimony of God, and denounce his institutions. That they seek, by unwearied exertions, their conversion, and their admission, on proper evidence of true piety, to full communion with the church. And, as the success of all human endeavors depends on the divine blessing, we suggest that in our churches, the stated sacramental lecture be considered as a special season for earnest, united prayer, for that blessing. Let professing parents, on that occasion, like Israel in the plain of Moab (Deut. 29) stand before the Lord with their "little ones," and, while they renew their own covenant vows, let them present an offering of solemn prayer for their children. Do they not owe it to themselves, to the interests of Zion, and to the great Head of the Church, thus to pray and labor and watch, till they see the children of the covenant become the sons and daughters of the Lord Almighty?

The number of unconverted youth among us, at the present time, is probably greater than at any previous period for the last half century. Near the beginning of the present century, a series of revivals commenced. The refreshing influences of the Holy Spirit descended upon most of our cities and villages, during the course of thirty years, in repeated instances, and with remarkable power. Converts were multiplied. The churches were built up in numbers and strength. But for the last ten years, there have been few revivals to call our youth into the church of Christ. A worldly spirit is spreading all classes; a love of form and fashion; a fondness for a fictitious and demoralizing literature; and, to all these is to be added, a thirst for military renown, which is spreading a corrupting influence among our youth. Ministers continue to deliver the messages of God's love. Sabbath-school teachers continue to impart the truth. Do we not need, in prayer, a more lively and distinct apprehension of the faithfulness of God's redeeming covenant, and more confidence in the everlasting providence, "I will be a God unto thee and to thy seed. Ye that make mention of the Lord, keep not silence; and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

3. The care and christian education of baptized children is necessary to *the successful prosecution of benevolent and missionary enterprises.* The present generation of christians are soon to put off their armor, and cease from their work of extending the Redeemer's kingdom on the earth. That the work may not stop with their discharge, but advance on an enlarged scale, the rising generations must be prepared to take the places of their fathers, in publishing salvation through Jesus Christ to all the nations. The first and fundamental requisite for usefulness, in a day like this, as at all times, is *piety*—spiritual conversion in early life. Children should also be educated the practical beneficence [illegible] The times require self-sacrifice for the good of others. Indeed, as a habit, this is of great importance to the well-being of the rising generation, in order to counteract the strong tendencies to self-gratification, love of ease, and the pride of life. To *do good* is to imitate the Savior; it is to exercise the best and noblest affections of the soul, and to reduce to experience that true philosophy of happiness, taught by our blessed Savior, when he said, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

It has been truly said that now is the harvest time of the world. Since the opening of the present century, God's great designs of mercy have been rapidly unfolding, and the last year, perhaps more than any before, has been full of exciting and fearful interest. Great events have followed each other with astonishing rapidity. Influences for good and for evil, have been brought into operation with an unwonted power. Together with unusually strong tendencies to worldliness, self-indulgence, and disregard of authority, we have greatly increased means of knowledge and usefulness, and far better advantages for promoting the reign of truth and righteousness on the earth, than were ever before enjoyed. While the scheme of Providence is thus rapidly developed,—while the political and moral revolutions and reforms appear to be accelerating the work of evangelizing the world, and filling the earth with the knowledge and praise of God, we need to possess a proportionate measure of piety and grace, for the spirited and arduous warfare of "the day of decision." We exhort the churches, therefore, to consider well the obligation which rests upon them to educate their children for the service of Christ, and with special reference to the aspects and exigencies of the present times. We believe that a brighter day is dressing on to enlighten and bless the nations. The world is to be subdued to the sceptre of Christ, and yield him willing service in the day of his power. But we do not expect the moral conquest of this world to be accomplished without arduous efforts and a violent struggle. Human means are to be employed. Human energies, beyond the measure of the past, are to be called into action, in order to recover the many millions from the darkness of idolatry, superstition, and infidelity, and to remove the moral, political, and social evils, which debase a large portion of our race. The work is ours, and soon it is to pass into the hand of those who are rising up to fill our places. The strength is from the Lord. The instrument is his gospel. It is with him to give success. And his name shall have the glory.

4. We remark once more,—that *the prevailing temptations and errors, to which the young are exposed at the present day,* are such as to require that they should be instructed and trained up for the service of Christ with peculiar care. There is much to awaken anxiety and fear in respect to the character and destiny of the young. In the commotion of the moral elements, we behold the token of conflict and battle. Let us be diligent to gather the lambs of Christ's fold into the safe enclosures of his covenant and grace. Let us educate them for him.

Valuable aid in this work may be obtained from the Sabbath school, which should be regarded, we think, as *the institution of the church,* and be superintended and instructed under the direction of the church. Let parents look to the Sabbath school, not as superceeding their care and efforts, but as an auxiliary to them in laying the foundations of knowledge and piety in their children. We entreat them not to forget the immense responsibility which God has put upon them, and which they must not throw off.

We fear, that with all the superior advantages which are enjoyed at this day for imparting the knowledge of the Scriptures to the young, many of them are growing up with a less thorough acquaintance with the truths of religion than was common in former days. They are exposed to various errors and seductive temptations. They have to encounter the blasts and desolating influences of a world of *sin.* To leave them untaught in early life is to leave them to ruin. Those who advocate this destructive course do not leave their children uninfluenced and untaught upon other subjects; nor do they, in fact, leave them unbiassed on the subject of religious belief. God has thrown upon christian parents and the church, the responsibility of pre-occupying the minds of their children. It is their duty too assume it, and, by effort, example, and prayer, to educate these children for the kingdom of heaven,—to fortify their youthful minds against evil, by a sound and practical knowledge of gospel principles, that they may continue in "the things which they have learned, knowing of whom they have learned them." We entreat our brethren to cherish a deep sense of their responsibility for the religious education of their children,—to guard them carefully from the errors which abound,—and to indoctrinate them thoroughly in the principles of the gospel, not only by some such formula of faith as the Assembly's Catechism, but more directly out of the word of God. Under such a nurture, an under that of Baxter in Kedermaster, we may expect them to be rooted and grounded in the faith,—trees of righteousness, planted in the house of the Lord.

We recommend to the churches, also, to impress upon the young, in proper ways, *the scriptural principles of church polity and discipline.* If there has been a prevailing indifference among us, with regard to the principles of Congregationalism, we may not be entirely without an apology, in our anxiety to promote fraternal alliance and union with those in other denominations, who have manifested a warmer zeal for different forms of church government. We ought not, however, to relinquish, nor, for slight reasons, to compromise the truth in this respect. That system of church government, which is adopted by our churches, and which has greatly prevailed throughout New England, we believe to be scriptural, and entirely consonant with the great principles of religious liberty. It is more,—it is identical with those principles. It recognizes Jesus Christ as the sole Head of the Church, its Prophet, its Priest, and its King,—and the brotherhood of each congregation as the administrators of his laws for themselves, with no earthly power having the right to rule over them. The principles of the system are few and simple. Let them be studied. Let them be explained and taught to the children of the church. The system has been long and fairly tried. Its results are seen in New England with exultation and gratitude, not unmingled with [illegible] we confess, that so much of the good seed, sown has failed to ripen. Great has been its success in our fair and flourishing heritage. On the 28th of August, 1648, the most important synod ever held in New England, terminated its sessions at Cambridge, and presented to the churches the celebrated "Cambridge Platform of Church Government." This was received throughout the New England colonies, excepting Rhode Island, as presenting the principles of ecclesiastical order and discipline recognized and practised by them. Two hundred years have passed away. At the bi-centennial of its completion, we are permitted to survey the fruits. When those "men of great renown," who were convened in the synod, had finished the Platform, we are informed that "they did, with extraordinary elevation of soul and voice, then sing together, the song of Moses, the servant of God, and the song of the Lamb." In witnessing the results of the system, after the lapse of two centuries, well may we

> "Join the chorus, and prolong the strain."

Its practical tendencies to enlarge and liberalize the heart, to guard and elevate the rights of the people, to favor civil liberty and impart the capacity for self-government,—and to promote the intelligence, virtue and piety of the people, are seen and known. Its adaptation to different periods and circumstances, is peculiar and striking. It has been justly remarked, that such is the truly liberal and catholic spirit, which characterizes the principles of Congregationalism, that, if the millennium were to commence to-morrow, there would be no need of modifying or changing any one of these principles. Let the children of the churches be taught to cherish its free scriptural, and precious principles.

May the promise be fulfilled, in respect to the present generation of christians, "Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Old Divines.—No. 3.

Further Extracts of a Sermon of Rev. Benjamin Fawcetter of Sandwich, preached at Berkley, Nov. 23, 1737.

> "Though dead, they speak in reason's ear,
> And in example live."

CHURCH MEMBERSHIP

And profession regards as life of righteousness towards our neighbors, as well as a life of piety toward our God. We should value, for we all have one Father; hath not one God created us? Mal. 2: 10.

We should desire and pray for the temporal, spiritual and eternal happiness of others, however inimical and injurious they are, or have been to us. Matt. 5: 44—46.

Yea, christian love will excite an holy joy and pleasure in their prosperity and welfare; and when any affective evil befalls them, they fall a grieving and commiserating their condition; agreeable to the injunction of the apostle. (Rom. 12: 13.) "Rejoice with them that do rejoice, and weep with them that weep." And we should ever maintain and cherish a disposition and readiness to do good, to others according to our opportunity and ability. (Gal. 4: 10.) "As we have therefore opportunity and ability, let us do good to all men, especially unto them who are of the household of faith."

Church members should be careful in all matters of righteousness, justice and truth. They must be true speaking men, and punctual to their word; not unstable or given to change; they must be exceedingly tender of every man's person, reputation and outward wealth or estate; but especially to his soul, not to hurt, prejudice or injure them in either. They should bear ill will to no man, but good will to all men, being kindly affectioned and charitably disposed; they must think and hope the best of them, and maintain no unreasonable jealousy about them. A citizen of Zion is so described. "He that walketh uprightly and worketh righteousness, speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. (Psalms 15: 2 and 3.) In fine, the love of God and our brother should always dwell and reign in us; and the law of kindness evermore swaying, directing and ordering all our affections, and all our words and actions towards them, under the influence of that golden rule of equity. (Matt. 7: 12.) "Whereefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Especially, gospel order enjoins a forgiving spirit, in case of offences; that upon due conviction and promise of amendment, the offender desires peace and reconciliation, we are easy to be entreated and ready to forgive and receive our offending brother into our friendship and familiarity again. Of such importance is this forgiving spirit towards others, that the gospel declares it the great condition of God's forgiving our own offences, and remitting our own sins. (Matt. 6: 12—15.) "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Finally, there is the sober life required of the visible people of God, by the gospel. And this implies a moderation of their appetites and affections; that we curb all irregular and extravagant desires, and bound our passions by sober reason. A christian when he eats and drinks, will feed himself in God's fear, beware of intemperance and excess in either. The glutton and drunkard are hateful names and things to him. They hurt the health, disturb the reason, inflame the lust, enrage the passions and make strange tumult and disorder in the bodies and souls of men; hence we are charged, "Be not amongst winebibbers; amongst riotous eaters of flesh." (Prov. 23: 20.) and we are told, (Prov. 20: 1.) "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise." A christian is afraid of everything that would render him any way unfit for the performance of the duty he owes to his God, to his neighbor or to his own soul. And as he watches over himself with respect to his sensual appetites and their gratifications, so he keeps a guard over his angry and revengeful desires. The life of Jesus is his pattern; the meek and humble Jesus, not soon angry, no, not upon provocations, much less without say. He has not those fierce and fiery resentments which are pleasing and peculiar to some; no malicious words, no spiteful actions. The religion of Christ will sweeten and soften and sanctify our fierce natures and make us like the lowly Jesus. In a word, order will temper, restrain and correct all exorbitancy of desire towards the world and the enjoyment of it; and the christian herein exercises himself to keep a conscience void of offence towards God and towards man. His heart and his life and his house are all ordered in that of Joshua's, "As for me and my house, we will serve the Lord." His house is an house of God; his family a church of God for order, instruction, government, prayer and praise. This is the order, this is the life and conscientious walk and behavior of every professor, his personal character and carriage, whereby he should adorn the doctrine of God, his Savior, and be an ornament to the christian name. Hence says the apostle, (1 Peter 1: 14—16.) "As obedient children, not fashioning yourselves according to the former lusts, in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, "Be ye holy, for I am holy." This is the christian soldier in his private port and rank in the church's army."

Voltaire and Halyburton.

I will contrast the feelings of the prince of infidelity with those of an humble yet learned and pious servant of God.

Voltaire says, "Who can, without horror, consider the whole world as the empire of destruction; it abounds with wonders; it abounds also with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the air, and earth, and water. In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating, and being cheated; robbing and being robbed; in serving that he might command; and in repenting all he does. The bulk of mankind are nothing more than a crowd of wretches, guilty or mad and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture, and find that it contains a complaint against providence itself. *I wish I had never been born.*" This is the testimony of him whom kings courted and nations flattered.—This is the sum of all to him, "I wish I had never been born."

Turn we now to Halyburton, a good man, who loved his Maker and his Maker's word. In the midst of pain, he said, "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever and ever. O, the thoughts of an incarnate Deity are sweet and ravishing. O, how I wonder at myself that I do not love him more, that I do not adore him more.—What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself. What mercy, that having the use of reason, I can declare his goodness to my soul. I long for his salvation. I bless his name that I have found him, and I die resting in him. O, *blessed be God that I was born.*" O that I was where he is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh.—O, there is a telling in this providence, and I shall be telling it for ever. If there be such a glory on his conduct towards me now, what will it be to see the Lamb in the midst of the throne? *Blessed be God that I was born.*"

He is a contrast indeed—a contrast in which the blind themselves may discern between the righteous and the wicked, the man that loves and the man that hates the word of God.—*Rev. Dr. Plumer.*

Man alone in his Sorrow.

Look at that man in the morning of life. He has just emerged from a dwelling where lies in death the wife of his bosom, on whom he had gathered all the affections of his strong and manly heart. Watch him as he walks the street. The laughter of merry hearted children at play does not drive the paleness from his brow, nor the brightness of the summer day lighten his eye. The rattling of carriage wheels have an unnatural sound in his ears. The men tranquilly at work in the fields are men he never saw before, or never saw with such eyes. Even the woods look strangely solemn, and the wind has a mournful tone. The blue sky hangs like an unfeeling, mocking thing above him. He sees men gathering fortunes, and he wonders that they can be so eager—and then, as his heart turns back to the dwelling he has just left, it seems impossible the being he loves is dead, for the world is busy and thoughtless as ever. The dwellings stand just as they did yesterday, and the fields spread away as he has seen them before. It cannot be that a single wall divides two such different worlds; it cannot be that he is left so desolate, or nature would sympathise with him, and not so move on in her accustomed way. The fevered pulse of life throbs so hotly and fiercely about him as ever, yet he seems not to know it. If he is in the midst of a throng, he is not one of them. Let the sound of music burst on his ear, till the very air seems to vibrate with joy, yet his heart is not quickened by a single pulse. Sad, desolate, he stands and muses and weeps.—What has so changed that bustling, busy, active man? Ah, he has discovered that he is not one of the crowd into which he has just merged himself—that he has a separate existence, that he is independent of them all—beyond their reach—out of the flow of their feelings—alone in the world. He has discovered a great truth, one that will make him a wiser, if not a better man. He is great enough to be alone, to have a separate history. He has found, at last, there is a world within, whose movements are sufficient to make him happy or miserable; and if he does not think less of this shifting scene—value less the bubbles that rise and swim and vanish around him—if he merges himself again into the multitude to share only their fate, he will wake at last to find himself alone at death. Like the tree in the forest, though encompassed by thousands, he must finally fall alone. When the last struggle comes, it is a *personal* one, and ah, the heart is then alone, and "knows its own bitterness." When the soul is passing into that mighty mystery, it feels sympathy after sympathy retiring, one figment after another which bound it to its fellows, rendered—the multitude gradually retreating from its vision, until it stands and shudders alone in the increasing darkness.—The rushing thoughts that then storm through it—the sudden and awful ebbs and flows of the emotions—the world of confined memories, and hopes and fears, are only known to him. The feeling of uncertainty, of desolation, of mystery, of agony, has no outward expression. He is living years in moments, and living them all alone. He is living his life over again, and all for himself. Thoughts crowd on thoughts, emotions battle emotions, and not a hint of it all reaches the outward ear. Absorbed, retired within itself, the [illegible] reach, but looks for none *without.*—Would you test how much that man is alone in his rapid thoughts and swift emotions?—Lift the window and let the shout of the passing crowd fall on his ear. He heeds it not, he hears it not.—*J. T. Headley.*

Three Gradations of Love.

A christian, says Richard Baxter, doth love God in these three gradations: he loveth him much for his mercy to himself, and for that goodness which consists in benignity to himself; but he loveth him more for his mercy to the church, and for that goodness which consisteth in his benignity to the church. But he loveth him most of all for his infinite perfections and essential excellencies, his infinite power and wisdom, and goodness, simply in himself considered. For he knoweth that love to himself obligeth him to returns of love; especially differencing, saving grace; and he knoweth that the souls of millions are worth more incomparably than his own, and that God may be much more honored by them than by him alone, and therefore he knoweth that the mercy to many is greater mercy, and a greater demonstration of the goodness of God, and therefore doth render him more amiable to man. And yet he knoweth that essential perfection and goodness of God, as simply in himself and for himself, is much more amiable than his benignity to the creature.

The Track of the Priest.

"A family of Romanists, where the father was rich, received me kindly, listened to my reading and exhortations, and knelt with me in prayer," writes a German colporteur in Michigan. "But when I called the second time, all was changed: my Tracts were returned; they told me they had discovered I was no Catholic, and no more of my preaching was wanted. In Germany, they once bought a Bible, but the priest, after seeing it and hearing the price, remarked, 'It costs little, and is worth little,' and they had to burn it because it was a Protestant copy of the word of God. With this family, and others in its neighborhood, I was not permitted to leave a solitary Tract. An old Canadian, who cannot read, but has a Bible, invited me to spend the night with him; and at his request, I marked particular passages, which he intends to request visitors to read to him. In the vicinity of Lake Clair, the Jesuits have burnt every Bible they could obtain, and they have filled the minds of the people with prejudices against it, which a generation can hardly remove."

A Happy Old Farmer.

Said a venerable farmer of eighty years, to a relative on a visit to him: "I have lived on this farm more than half a century. I have no desire to change my residence as long as I live on earth. I have no wish to be any richer than I now am. I have worshipped the God of my fathers with the same people more than forty years. During that period I have scarcely ever been absent from the sanctuary on the Sabbath, and have never lost more than one communion season. I have never been confined to a bed of sickness for a single day. The blessings of God have been richly spread around me, and I have made up my mind long ago, that if I wished to be any happier, I must have more religion than I have at present."

POLITENESS.—"A rude christian, a quarrelsome, ill-tempered christian, is a contradiction in terms. Have you never read, 'Be pitiful, be courteous. Let love be without dissimulation!' This alone is worth a whole volume of worldly maxims. Feel aright and act as you feel; what a reprove of manner would not such a state of things produce! 'In honor preferring one another.' The uneasy strife for precedence is not compatible with this. Paul was a more perfect gentleman than Chesterfield, and he who imitates Paul's Master, cannot fail to be, in all the essentials of manner, just what he should be. In parlors and concert-rooms, as in churches, the fruits of the Spirit are still those 'against which there is no law,' long-suffering, gentleness, meekness, peace."

A Stranger Entertained, not found to be an Angel.

The following statement of facts is from Hogan's work on "Popery as it Was and Is." Mr. Hogan, who lately deceased, was, during a portion of his life, a Roman Catholic priest.

Soon after my arrival in Philadelphia, I became acquainted with a Protestant family. I had the pleasure of dining occasionally with them, and could not help noticing a seemingly delicate young man, who waited at the table. There was a something in the countenance and whole appearance of the individual which struck me as singular. I could see no indication of positive wickedness or signal depravity in the external configuration of the young man's head. The expression of the eye indicated meekness, humility, and habitual obedience, rather than anything else; but I could see, nevertheless, in the closely compressed lips and furtive glance, which I could only occasionally catch—and even then by a sort of stealth—something that puzzled me. I know not why, but I could not like him. There was no cause, as far as I could see, why I should dislike the young man. Constitutionally, I was myself rather fearless than otherwise.

I could never find the eye of this man fixed upon me without an involuntary feeling of dread. I met him often in the streets; he always seemed neat and tidy in his person; he was civil and respectful in his deportment; never seemed to forget that society had its grades, and that circumstances had clearly designated his own. With that he seemed well contented; never, as far as I could see, seeming to feel the least desire of intruding upon that of others. This being rather a rare case in the United states, twenty years ago: at any rate, when it was difficult to get servants who knew their places, struck me as another singular feature in his manner and character, and did not at all tend to remove the unpleasant impressions which his appearance made upon my mind. Not long after this, a messenger called to my rooms to say that, "Theodore ———" was taken ill, and wished to see me. I was then officiating as a Romish priest, and calling to see him, was shown up stairs to the door of a garret room, into which, after a loud rap and announcing my name, I was admitted to the sick young man. He had returned to his bed before I entered, and was wrapped in a large overcloak. I asked him whether he wanted to see me, and for what purpose. He deliberately turned out of his bed, locked the door, very important to tell me. He wrapped himself again in his cloak, lay on the outside of the bed, and spoke to me in a firm, decided tone to the following effect:—

"Sir, you have taken me for a young man, but you are mistaken. I am a girl, but not so young as I appeared to you in my boy's dress. I sent for you because I want to get a *character*, and confess to you before I leave the city." I answered, "You must explain yourself more fully before you do either." I moved my chair further from the bed, and tightened my grasp upon a sword cane which I carried in my hand. "Feel no alarm," said this new young woman; "I am as well armed as you are"—taking from under her jacket an elegant poignard—"I will not hurt you. I am a *lay sister* belonging to the order of Jesuits, in Stonyhurst, England, and I wear this dagger to protect myself." There was no longer any mystery in the matter. I knew where I was, and the character of the being that stood before me.

I discovered from her that she arrived in New Orleans, some time previous, with all necessary recommendations to the priests and nuns of that city. She had the necessary "Shibboleth" from the Jesuits of Stonyhurst, to their brothers and sisters, who were then, and are now, numerous in that city. They received her with all due caution, as far as could be seen by the public; but privately in the warmest manner. Jesuits are active and diligent in the discharge of their duties to their superior, and of course, this *sister*, who was chosen from among many for her zeal and craft, lost no time in entering on her mission. The *Sisters of Charity* in New Orleans took immediate charge of her, recommended her as chambermaid to one of the most respectable Protestant families in the city; and having clothed her in an appropriate dress, she entered upon her employment. She was active, diligent, and very competent. The young ladies of the family were delighted with her; she appeared extremely pious, but not ostentatiously so. She seemed desirous to please in all things; talked but seldom of religion, but took good care that her devotional exercises should be noticed, though she seemed to avoid such a thing. Her conduct was in every way unexceptionable. So great a favorite did she become in the family, that in a short time she became acquainted with all the circumstances and secrets, from those of the father down to those of the youngest child.

According to a custom universally in vogue among the Jesuit spies, she kept notes of every occurrence which might tend to elucidate the character of the family, never carrying them about her, but depositing them for safe keeping with the mother abbess, especially deputed to take charge of them. She soon left this family under some pretext or other, obtained from them an unqualified recommendation for honesty and competency, which, with the previous and secret arrangements of the *Sisters of Charity*, obtained for her without delay a place in another Protestant family. Here, too, she was without fault, active, honest and industrious, to all appearances. Little did these families know that while they and their children were quietly reposing in the arms of sleep, this apparently innocent waiting maid or chambermaid was, perhaps, in the dead hour of the night, reducing to paper their conversation of the day previous, and preparing it—at least as much of it as could answer any Jesuitical purpose—to be recorded among the secret archives of the Jesuit college of Stonyhurst, from which they were to be transcopied to those of the parent college in Rome.

Thus did this *lay sister* continue to go from place to place, from family to family, until she became better acquainted with the politics, the pecuniary means, religious opinions, and, whether favorable or not to the

propagation of Popery in this country, than even the very individuals with whom she resided. No one suspected her; all believed her innocent and industrious; the only fault they could find with her, was that she seemed too fond of going from one place to another. For this, however, the *Sisters of Charity* had some salve or other.

This was not the best of the joke, if joke it may be called. This excellent chambermaid, or rather lay Jesuit sister, wished to leave New Orleans and come North to a better climate; and how do you think, reader, the means were raised to defray the expenses of traveling? There was no difficulty in the matter. Americans can be gulled at all times. The *Sisters of Charity* have always some friend in readiness to supply them with the means of performing *corporal works of mercy*. This friend went round to these American families where this chambermaid lived from time to time; told them that she wanted to come on as far as Baltimore; that it was a pity to have her travel as a steerage passenger; a person of her virtue and correct deportment should not be placed in a situation where she might be liable to insult or rude treatment. A cabin passage should be procured for her; she should be introduced to some respectable family who were going North, and would take charge of her. The necessary funds were immediately collected for her; the generous Protestant with whom she lived, pitying the poor girl, told her she might want the little she had earned to support herself in the North, until she could get a place. A handsome purse was soon made up, a cabin passage was engaged, and the young ladies on whom she waited made her presents of every article of dress necessary for her comfort or convenience. She was the depository of all their love-stories, she knew the names of their lovers, she heard their love-sighs, and probably witnessed many of their tears; at all events, if there were secrets among them, they were known to her; and having made herself acquainted with the state of things in New Orleans, she started for Baltimore, laughing in her sleeves at the success of her mission so far, and at the credulity of American *dolts*, as Jesuits very properly term them.

On arriving in Baltimore, she, of course, called upon the nuns of that city, who were prepared for her reception, and had already a situation engaged for a "chambermaid whom they expected from New Orleans, and who was coming highly recommended by some of the best families in that city." She took possession of a place as soon as convenient, spent several months in that city, discharging all her duties faithfully, no one finding any fault with her, except her restlessness in not staying long with any family. Having now become acquainted with the secrets and circumstances of almost every Protestant family of note in Baltimore, and made her report to the mother abbess of the nunnery of her order in that city, she retired to the District of Columbia, and after advising with the mother abbess of the convent, she determined to change her apparent character and appearance.

By advice of *that venerable lady, the holy prioress*, on whom many of the wives of our national representatives, and even grave senators, look as an example of *piety and charity*, she cut short her hair, dressed herself in man's clothing, looking watch's jacket and trowsers, and, with the best recommendations for intelligence and capacity, she, in her new dress, applied for a situation as waiter at Gadsby's Hotel in Washington city. This smart and tidy-looking young man got instant employment; and now we have the lay sister in quite a different character. His intelligent countenance—we must not say her in future—soon attracted the notice of some of our most eloquent statesmen. He appeared so humble, so obedient and so unobtrusive to anything but his own business, that those senators on whom he waited, not suspecting that he had the ordinary curiosity of servants in general, were entirely thrown off their guard, and in their conversations with one another seemed to forget their usual caution. Such is a short time was their confidence in him, that their most important papers and letters were left loose upon their tables, satisfied with saying, as they were going out, "Theodore, take care of my room and papers."

Now the Jesuit was in her glory. Now the lay sister had an opportunity of knowing many of our national secrets, as well as the private character of some of our eminent statesmen. * * * * Now it was known what value was put upon Popish influence in this country, and what were the hopes of Papist foreigners in the United States. In fact, this lay sister in male uniform, and but a waiter in Gadsby's Hotel, was thus enabled to obtain accurate information of the actual state of diplomatic from foreign countries their residence at our seat of government.

After relating to me in her sick room—as the family in which she lived fancied it was—all these circumstances, she deliberately said to me, "I want a *written* character from you. You must state in it that I have *completed with my duty*; and as it is necessary that I should wear a cap for a while, having cut off my hair, you must say that you visited me in my sick room, that I confessed to you, received the *viaticum*, and had just recovered from a violent fever, in which I lost my hair. My business is not done yet," said she. "I must go to New York, where the *Sisters of Charity* will find a place for me as waitingmaid." It is needless to say with what reluctance any man could comply with such a request as this; and having done so, is a stronger evidence than I have heretofore given of the indomitable strength of early education.

The conduct of this emmissary of Satan was the embodiment of all that was iniquitous and dishonorable; it was a violation of every tie that holds society together; it was a part of a system of social, political, moral, public and private treachery, which no other being than a devil or a Jesuit could devise. Yet I was a Popish priest. My education, my profession, my oath, compelled me to sanction it; and I did sanction it. The *lay sister* retired to New York, put on her female dress and during some months following, acted as a chambermaid in several of the wealthiest Protestant families in that city.

THE RECORDER.

FRIDAY, AUGUST 25, 1848.

Trading in Truth.

To buy, and sell, and get gain, is the order of the day. It is as much the business of this commercial age, as fighting was of the age of chivalry. And trade has its various grades of dignity, according to the article dealt in, or the scale in which the trade is conducted. To succeed in mercantile business requires very peculiar talents, such as few men possess; and it is said, that, in this country, not more than ninety or ninety-five, out of a hundred, are so successful as to escape bankruptcy, and become affluent. Somebody asked one of the Rothschilds, those wealthy Jewish brethren, who seem in a fair way to engross all the money capital of Europe, what was the principle on which they traded. He replied that they had gained their property "by buying when every body was selling, and selling when every body was buying." According to this plan, it is evident that the *many* must lose their money, while the few are gaining it.

But there is one branch of trade, in which no man can be a loser, unless through his own willfulness, folly, and sin. It is a perfectly safe speculation, and will not disappoint the hopes of the honest adventurers. Its profits are incalculable. The wealth amassed by it, dignifies its owner, raises him far above the mere monied aristocracy, and exalts him to the highest ranks of humanity. Its treasures can neither be lost or stolen, and they are safe from the arts of the swindler and the violence of the robber. Therefore "the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. It is more precious than rubies: and all the things thou canst desire are not to be compared unto it." This gainful trade is that mentioned in the inspired counsel: "Buy the truth, and sell it not." Once in possession, we must part with it no more. Cost what it will, we must accumulate it.

> "That merchant is divinely wise
> Who makes the pearl his own."

The trade in truth is too much neglected. The commodity is far from being in that demand which it deserves by reason of its necessity, utility, value and beauty. This generation is running mad after speculations in land, in building lots, in railroad shares, in raw and in manufactured cotton, in office hunting, and a thousand other modes of securing, as is hoped, the perishable mammon. But where are the men who rise early and sit up late, to acquire the durable riches of divine truth: the only capital on which man can do business *as* as to ensure himself in the enjoyment of eternal and all satisfying treasures? Also in this line of business, there are few that buy, and almost none that sell. The stock in the market is but small; and the little there is but a drug. Too many of the holders, it is to be feared, like Esau, Balaam, Judas and Demas, would part with all they have, if Satan would only tempt them high enough with good hard dollars. No doubt, the Tempter agrees with that profligate and corrupting politician of his own school, Sir Horace Walpole, "that every man has his price." Some, indeed, give their souls away for nothing; and some throw them away in the madness and folly of sin, tempting the devil to tempt them, and absolutely hiring him by their superfluous wickedness, to take full and everlasting possession of them.

Meanwhile the truth, though neglected, loses none of its incomparable worth; but, like virgin gold, and purest gems, in the mine, awaits the toil of the wise and the patient seekers, whom it will reward with immortal affluence, and enrich with exhaustless wealth. Happy is he who searches for it, more than they who seek for hidden treasures! Happy is he who finds *it*, above them that "take great spoil."

The New Territory.

The closing scenes of the last session of Congress will long be memorable for their bearing upon the subject of slavery. It is evident that the race of "dough-faced" politicians, or congressmen, eager to sell their souls and their country to the slave power, for the sake of office and party, is dying out. May it speedily become extinct and dead as the monstrous pre-Adamite fossils. Never before have the northern members of both political creeds showed themselves so united, and determined to withstand the giant iniquity of our land, and to resist the extension of its area and ruin. The great battle has been fought and won. And though the pro-slavery spirit will yet struggle hard, and sometimes, perhaps, successfully, it must, from this time, lose ground. When it is once fully settled, this many new free States, and no more slave States, are to be taken into the Union, the present slave States will themselves grow uneasy under a burden, which they must carry without wages, and cannot throw off upon fresh lands. There is now good ground to believe, that the newly conquered and annexed territories will never have a government till their government shall be based upon the anti-slavery platform. In that case, slavery will be outlanked, even in its southernmost limits, and hemmed in by a sanitary cordon, beyond which the pestilence cannot pass. It will not only be hemmed in, but from that time its bounds will be contracted more and more. The edges of this huge ulcer will then dry up, and drop off, till the central core shall slough away, and the body politic be healed. Already the northernmost tier of slave States shows unequivocal signs of a growing disposition to relieve itself of the plague. When once they shall have purged themselves of the contagion, no people will hate it more, or be more eager that all the land beside should be disinfected. They will go far ahead of us in their zeal for the application of the disinfecting agents.

The Love of Power.

It is a mighty and universal passion. Wherever man is found, we find clear proof of its controlling influence. Not that it is the ruling passion with every individual, but among every people that has ever existed upon the face of the earth, there has been a sufficient number of instances of the thirsting for power, to prove that it is a subject so extensively diffused as to be understood as a fact of practical knowledge by those whose home is amid the eternal snows of the North, as well as among those who dwell beneath an Equatorial sun. We shall find it so, whether we take our stand amid the darkness and degradation which brood over the wastes of Oriental lands, or roam with the red man through the wilds of his forest home. Would that its influence were not so observable in every quarter of the world.

We would not condemn indiscriminately, a love for every kind of power, for there is a power which it is our duty to love, to cultivate, and to exercise upon all occasions. It is power over ourselves. It is self control, the highest and noblest of powers, a *sine qua non* in the character of the real man, which however is but seldom coveted and exercised.

But it is power over others, power exerted not to do them good, not to elevate them in the scale of being, not to make them better men, better citizens, better christians, but to make them mere tools, passive instruments in the hands of another, to make them cringe beneath his sway, and at his nod to yield up their liberty, and even their individuality, this is the power of which we speak, and a love of which we condemn. This is the master-passion which we would have eradicated from every human soul, and we ask if it is not time that this were done? Has not this power long enough swayed the sceptre of war and oppression? and we answer yes, for, to the influence of this love of power, may be ascribed all the horrors of every scene of carnage that has been acted upon the world's wide stage. It has almost literally drenched the earth with blood. It has blighted the hopes, and clouded the prospects, and darkened the days of untold millions of our race. It has rent the air, again and again, with wails and groans. Were the heavens above us a vast whispering gallery which should receive and echo back the wailings of the widow and the orphan, together with the dying agonies of the field of blood, it would be like the voice of ten thousand thunders bursting above us. Then, perhaps, might we see the magnitude of this evil.

The battle field is only one theatre of its manifestations. There are various others. It leads many of our citizens to seek the supremacy and success of party and individual interests, rather than the prevalence of justice, and sound principles of legislation and morality. It elevates to seats of power and influence, hot-headed partisans, and fiery demagogues, instead of patriots, and philanthropists and christians, of equal, and in most cases, far superior statesmanship and ability, men who, aroused by threats, and enlisted by rewards, will act for their country and their God. This passion for power, unless checked, will ere long dig the grave of American liberty, and trail in the dust the flag of the free, which floats so proudly now.

Again. This love of power tends to blunt and destroy all the finer sensibilities of the soul. In proof of this, look over the pages of the past. We need but point to a Napoleon, whose all-grasping ambition, whose self love, and sordid love of power, prompted him to the perpetration of deeds bloodier, I had almost said, than any others that stain the annals of history. In the language of another, "his heart amid its wild hardships, never had a throb of disinterested love." But why single out one among the thousands who have waded through seas of blood, to grasp the reins of power, and sit, for a few fleeting days, upon an earthly throne? A striking characteristic of them all, is a want of humanity. They had no relish for the delights of home, and the blessed companionship of friends. The fires of affection which nature enkindles in every man's soul, went out, in theirs, for want of fuel. The flame of love and goodwill to man expired in darkness, because its source became exhausted. The soil of their hearts was so cold and barren to nourish the tender plant of kindness and universal love. If, in any case, it did take root, and spring up, the cold coldness of avarice and ambition nipped it in the bud, and it soon withered away. AVON.

Boston Academy of Music.

Fifteenth Annual Meeting of the Teachers' Institute.

Such persons as are interested in the cause of musical education and progress, and especially in church music, and have attended the meetings of the Teacher's Institute just closed, have been privileged with a rare opportunity for musical enjoyment and for musical improvement. When, last year, we recorded the proceedings of the Institute, we certainly did not anticipate an advancement in numbers, or in interest, the present season; but we have witnessed both. Last season, the Institute numbered about eight hundred; this year the number has increased considerably more than one half; so that the whole number in attendance has been upwards of twelve hundred. Last season, the chorus numbered about six hundred voices; this year it has arisen to nearly or quite eight hundred.

The meetings of the Institute commenced on Tuesday, August 8th, a week earlier than last year; there were about three hundred present at the commencement, but in the evening the number was increased to some five hundred or more. In the opening remarks of Mr. Mason, he pointed out the objects of the Institute. They are principally two: explanation of the inductive mode of teaching; and the advancement of knowledge and taste in church music. General musical knowledge is also included, and whatever relates to universal musical education, receives attention. The inductive method of teaching was made clearer than we have before heard it, and especially so, by the frequent and happy contrasts of the inductive with the didactic, or dictatorial. We think that many school teachers might have received important benefit by an attendance on such lectures, expositions, or exemplifications as were given on this subject. The difficulties of teaching were also pointed out, and the qualifications of the good teacher were placed, as they most certainly ought to be, very high. It is certainly one of the most difficult works undertaken by man. The music teacher, as well as the school teacher, should be a man made for the work, and having in addition to good natural faculties, which are indispensable, a well-trained mind. Whatever may be the perfection of the musical ear, or however excellent may be the voice, or to whatever progress musical culture may have been carried, no man who has not had mental discipline, and who has not learned self-control can be a good singing teacher. The academy does not profess to make good teachers by the exercises of these institutes, but only hopes to aid those who having already made some progress in musical and other knowledge, and have learned the importance of further improvement.

A less portion of the time than heretofore has, this year, been devoted to the explanation of the method of teaching, and more has been given to explanations and illustrations of the different styles of church music. Much has been said recently on the subject of congregational singing, and this has been a prominent subject from day to day. We think that much light has been thrown upon the subject, and that the difference between the congregational style and the choir style has been clearly pointed out. The use of a new book, "The National Psalmist," has enabled the teachers to point out with accuracy the distinctive character of both the congregational and the choral styles. This work has been prepared with the two styles constantly in view, and its perfect adaptation to each is a subject so extensively understood as to be unnecessary to explain. Indeed, we can cordially commend. The importance of well trained choirs, too, has been constantly urged, and the offices of a choir, and the relation of a choir to the congregation clearly pointed out. The choir should lead the congregation in Psalmody, should sustain the harmony parts, and should according to circumstances introduce and bring out a more artistic style of music, beyond the capacity of performance, though not beyond the easy comprehension of the people. Happy illustrations of these principles of congregational and choir relations were given by the formation of a select choir of twelve or sixteen voices, who sang in connection with the whole class, the class representing the congregation.

Mr. Webb's instructions have mostly had reference to style in singing. His examples are pure, and he never fails to bring out the character of a piece of music he undertakes to perform. We have witnessed with wonder and delight the accuracy with which the large choir has been enabled to bring out such passages of most difficult intonation and time, as occur in many of the pieces in the "Social Glee Book," and "Fireside Harmony," which books were used on the occasion.

Mr. Webb's own singing is so excellent that we regret he does not oftener sing before the Institute, for we know of no other way to teach style than by example or by imitation.

We were only present at three or four of Mr. Johnson's lessons in harmony, but from the large class that assembled at the early hour of 8 o'clock, from day to day to attend to them, we may fairly infer that they were interesting, instructive and acceptable.

Mr. Root has given valuable instructions in vocal culture, as well as many beautiful specimens of singing. He is deservedly a popular teacher in his department, and it is to be regretted that the little time allowed to his lessons does not enable him to do so much as is desirable. Indeed, we think there is too much crowded into the excesses of the Teacher's Institute; the ladies and gentlemen need more practical instruction in singing, and that, or style in sacred music, together with the elementary department would be enough to occupy the whole time, were there no harmony lesson, or concert preparation necessary.

The public performances this year, have been more in number and of a higher character than heretofore. A concert of sacred music was given on Saturday evening of the first week, with a full orchestral accompaniment. The choruses on this occasion were magnificent and grand, beyond anything that we have before heard, the chorus and band numbering eight hundred persons. The singers were arranged in double chorus, and sang some pieces responsively with fine effect. The chorus by Mozart, "The heavens are telling," by Haydn, and the hallelujah by Handel, were given with great precision and with immense power: but "The Lord is great," by Righini seemed to be the climax of the sublime. The songs were all good, and what was more, were all well done. Miss Stone's "Gratias Agimus," was a splendid and most successful effort; we hardly know which most to admire, the voice or the *clarionet*, for both seemed to our ears to be perfect.

The next grand concert was given on Tuesday evening of the second week, with organ and piano-forte accompaniment—three piano fortes playing the lighter accompaniment and the organ filling up the harmony. The effect of this combination is truly orchestral. On this occasion, although some of the great choruses were sung, yet much of the music was of a more pedimedic character. This was highly acceptable, and we regret that more time was not devoted to the performance of pedimody of chants. The chanting of the old Gregorian tones by such an immense choir in unison was sublime and solemn beyond any conception we had formed of the effect of church music. How perfectly contemptible do our modern quartettes in churches appear in comparison to this old and primitive style of psalmody. The Congregational times too were most admirably brought out; we much doubt whether the martyr John Huss ever heard his own admirable and sublime tune "Isaac," sung by a chorus so large and effective.

On Wednesday evening a most interesting concert of secular music was given. Several most admirable pieces by Mendelssohn were sung with great precision. The music of this great composer seems to be growing in the estimation of musical men. On this occasion a new and very grand chorus in unison, was performed for the first time in this country. Simple and majestic, we hardly know a specimen of the sublime equal to this chorus, when interpreted by such a powerful band. Songs were sung by Miss Garcia, by Miss Stone, Mrs. Jameson (a charming voice) from Hartford, Ct., by Messrs. Ball, Root and Marshall. The song of Miss Stone was a most difficult Italian Bravura with clarionet obligato by Mr. Kendall.

On Thursday afternoon at 3 o'clock, a fourth concert (sacred music) was given with a full orchestra. We could not but regret that such a multitude of voices and instruments had not a hall of sufficient size for their mighty choruses; but the Tremont Temple is decidedly as bad a house for musical effect as one can well imagine. The few, however, who occupied the reserved front gallery seats, we think were satisfied, not only with the power, but with the precision and accuracy of this magnificent chorus.

The fifth and last concert, (secular music,) was given on Friday evening, with organ and piano-forte accompaniment. The choruses were accompanied with a single exception by three piano-fortes, tastefully and effectively played.

The solo pieces were all admirably performed, and almost every one of them received a most enthusiastic encore. Mr. Ball, Mr. Draper, Mr. Root, Misses Garcia, and Mrs. Jameson sang songs, or concerted pieces. The Misses Garcia (four sisters) sang a beautiful quartette, accompanied by their father. Mrs. Jameson sang a very fine song, the composition of Mr. Root, who accompanied her on the piano-forte. The song is highly creditable to Mr. Root as a composer, and we hardly need say that it was charmingly sung by Mrs. Jameson. But last, though not least, Signor Perelli, the distinguished Italian tenor, being present, consented to sing a song. The house rang when it was announced; he was received with rapturous applause, and of course, he had to sing twice. The performance of such an artist was new to many ladies and gentlemen from the country, and could not fail to give them such an idea of vocal culture as they could not otherwise have obtained. Solos on the pianoforte were played at the different secular concerts, and also, on several occasions before the class, by Mr. Wm. Mason, which were always most cordially received, and always encored. A solo was also played upon the oboe by Signor Rimes, which gave great delight.

But, delightful as the concerts, both sacred and secular, were, we do not regard them as so important as the lectures, instructions, and drillings of the Institute—these have been better appreciated, we think, this year, than before. The attendance upon the lectures has always been full, and good attention has been given; in several instances, questions were asked, which led to most interesting discussions of important principles of taste and practice.

Could the general principles, which have been pointed out from day to day, prevail in our congregations, church music would become a most powerful aid to the various efforts made for the advancement of religious knowledge and practice; and we believe that the time is not far distant when the whole people will sing as they ought to sing in the house of God. The ease, also, with which a responsive singing of a Psalm may be done by a choir, in connection with the congregation, was clearly proved by the examples given. Could clergymen attend such a course of lectures and illustrations, we verily believe that there would ere long be a thorough reform in church music, and that the shows of it, now so often witnessed, would be fast passing away.

This is a subject which cannot be understood by the study of books; nothing but listening to the thing itself can afford the necessary light; there seems to be no way of giving instruction, therefore, but by a class, in connection with a congregation. The perfect simplicity of the true church style, and the ease with which it may be made available, we make most manifest during these meetings of the Institute.

We believe the subject of church music to be an important one; we believe it is not now practically understood; such meetings as those which have been held at the Tremont Temple, by the Institute of the Boston Academy of Music, cannot fail to enlighten; we wish, therefore, that such an Institute might be held at a season of the year when it would be more convenient for our clergy and others, who are interested in the progress of religion and human improvement, generally to attend.

We are pleased to learn that the utmost harmony of feeling and action, as well as of sound, prevailed throughout the session; no root of bitterness having sprung up to mar the perfect community of the large number of ladies and gentlemen assembled on the occasion.

From the published catalogue we gather the following facts:—

Teacher's Institute of the Boston Academy of Music, Aug. 8—18, 1848.

Teachers.—Lowell Mason, George J. Webb, A. N. Johnson, and George F. Root.

Organists and Pianists.—L. P. Homer, William Mason, S. A. Emerson, and J. A. Sweetser.

Orchestra.—4 first violins; 4 second violins; 2 tenors; 4 basses; 2 flutes; 2 clarionets; 1 oboe; 2 fagottos; 2 trumpets; 4 horns; 2 trombones; 2 drums.

Members.—From Maine, 14; New Hampshire, 79; Vermont, 10; Massachusetts, 922; Rhode Island, 11; Connecticut, 15; New York, 9; Pennsylvania, 2; Virginia, 1; North Carolina, 1; District Columbia, 1; Missouri, 1; South Carolina, 3; Georgia, 1; Canada, 1. Total, 1071.

Many came in too late to have their names inserted in the catalogue.

The Bible in Italy.

The impulse given to inquiry and thought by the recent movements in Italy, has been too strong to prevent the pursuit of the Bible, by any ecclesiastical rigor. Our intelligent correspondent at Marseilles, whose position enables him to obtain reliable information from Italy, has noticed some instances of the introduction of the Bible. We learn in addition to this, that no longer ago than June 17, the Rev. Mr. Lowndes, the estimable agent of the British and Foreign Bible Society in Malta, received an application for two thousand Italian Bibles, of Diodati, for circulation in Italy. On the day previous, a similar application was made for several hundred Bibles, of the same version, also for the Italian States. And on the day before that, an application was made by a person in Malta for one thousand of the same Bibles, for distribution in Sicily. Papal interdictions will have no further effect than to stimulate the desire to possess and read the Bible; and now that the good work is begun, there is every reason to hope that it will be carried on. The Bible can do for that beautiful country what neither Charles Albert nor liberal popes can do.

N. Y. Evangelist.

State Normal School at Bridgewater.

BRIDGEWATER, *August 16, 1848.*

I write in the chamber of a hotel in one of the beautiful N. England villages. This is Bridgewater, one of the oldest towns in the Old Bay State, a few miles east of Plymouth and partaking in the longevity of that ancient abode of our Pilgrim fathers. One of the lines of that iron net work, which the railroad system is spreading over the State, passes along the skirts of the village. This is the Fall River and Boston line, one of the most important thoroughfares between New York and our capital.

A desire to see how educational matters go in connection with the normal school system has brought me here. One of the State normal schools is located here, and to-day there is a convention of the alumni of the institution, and they are gathered, and are gathering from all parts of eastern Massachusetts. Already more than five hundred have enjoyed the very superior advantages afforded here, and have gone forth to engage in the important work of common school instruction.

As pleasant a day as a brilliant sun, and a fresh and cooling breeze can unite to produce, greet their arrival here. It is a happy scene of the meeting of old friends, and most highly do they seem to enjoy it, as I witness the cordial greetings with which they recognize one another.

At 10 o'clock A. M., the alumni assembled in the spacious hall of the normal building, for the usual business of the association. Various resolutions were introduced and discussed. About two hundred gentlemen and ladies were present. I have seldom seen the business of a public meeting conducted with more dignity and propriety. The speeches of different individuals were marked with strong good sense, and at times rising to a glowing and manly eloquence. One resolution was a reiteration of one often pressed before, respecting the use of the Scriptures in common schools, all the speakers commending the practice with great animation and earnestness, and expressing a just indignation that the charge of neglecting and refusing to use them, had ever been brought against them.

At 12 o'clock, the association assembled in the Unitarian church, and listened to an address by Mr. Ritchie of Duxbury, formerly one of the instructors here. The address was designed to show the importance of adaptation of the teacher to his scholars and the means of effecting it. The address displayed the ripe scholar and experienced teacher, and abounded with valuable suggestions made with chastened humor, and well received by a large audience.

Immediately following the public services was a collation in the hall of the town-house. This was prepared and arranged with much taste, abounding with cake, fruits, &c., and was enjoyed by some two hundred and fifty of the alumni, and other friends of education. Various gentlemen then offered sentiments, accompanied with short addresses, abounding in valuable thoughts, enlivened now and then with humorous descriptions and allusions, and which made the festival one of the most animating and interesting which has marked the history of the institution. Lieut. Gov. Reed was present, as were Rev. Messrs. Brigham of Bridgewater, Brigham of Taunton, Gannett, Colby, Hosmer &c.

Hon. Artemas Hale, member of Congress, in his remarks stated that Hon. H. Mann would have been present, but for his engagement as one of the counsel, in the celebrated slave case which detains him in Washington. Mr. Hale also remarked that Mr. Mann had never received so many communications from all parts of the United States in reference to the subject of education, asking for information and advice, &c., as during his residence at Washington. Another professional gentleman present remarked that in a recent tour through a large portion of the valley of the Mississippi, he was everywhere met with expressions of interest in the educational enterprises of Massachusetts, and in the labor and success of the Secretary of the Board.

The normal school edifice at Bridgewater is a beautiful building and admirably adapted to the purposes for which it was erected. It stands on a gentle eminence, overlooking a most beautiful section of country, in the highest cultivation, and through which passes the railroad from Fall River to Boston. About sixty pupils are now at the institution, which still enjoys the labors of the accomplished and able instructor, Mr. Tillinghast, who, for years, has devoted his fine talents and acquirements to this important work. X.

The Persecuted Portuguese.

It will be recollected that we published, a few weeks since, an appeal of the American Protestant Society, in behalf of 6000 Portuguese, who had fled to the Island of Trinidad, to escape from the persecutions of the Romish church at Madeira. Our readers will be pleased to learn that 33 of these christian sufferers have arrived at New York, and that forty more have come direct from Madeira to that city, for the purpose of joining in this land their persecuted brethren. The remainder will be brought from Trinidad as soon as sufficient means are at the disposal of the Protestant Society, and the whole will be located in one colony.

We learn that these refugees from persecution are, apart from their personal piety, an honor to any country, for they are industrious, cleanly, and intelligent; fit materials for a people like ours, whose motto should be, "Righteousness exalteth a nation, but sin is a reproach to any people."

Perversion of Congregational Charities.

One of the most trying items in the experience of our brethren the home miss oneries in the West, is found in frequent instances of funds being gathered from Eastern Congregational churches, for the purpose of sustaining institutions in conflict with the Congregational churches in the West. A recent instance, which is one of a numerous class, has just been reported to us by a friend in Iowa: and to give our churches some caution for the future, we will state from his letter the facts in the case, withholding the names, which the letter gives. A Methodist minister, who is also a wily, time serving politician and office seeker, has the charge of an academy or college as the case may be—for the terms reported are about equivalent. Some years ago he came to New England for funds to endow this college, representing that it was not the institution of any sect; and on his return he boasted that he obtained five times as much money from Congregationalists as from the Methodists. Yet this man's taste all seems, not excepting sets of doctrines and falsehood, to further the progress of Congregationalism.

But the particular reason for making this statement now is, that this man has just come East to play the same game again. We choose not at this stage of the business to give his name; but we simply request our ministers and churches to beware, not of him alone, but of *all applicants for "unsectarian" institutions. These are really no such institutions of the West, that rely on private charities for endowment*; and he who gives a dollar to a soliciting agent who makes pretence of "no sectarianism," gives that dollar at once as a reward of imposture and as a means of breaking down the churches which we are desirous of building up. It is something more than an amiable weakness, it is a crying sin, in our Congregational ministers and churches, that many of them give with so little discrimination, and suffer such tricks to be played off upon their easy generosity, and so suffer their good to be evil spoken of, by the unscrupulous who chuckle over their spoils, and boast that they have gained five times as much from our churches as from their own—that is, five times as much by falsehood as by truth.—*N. E. Puritan.*

CHARITABLE BEQUESTS.—The widow of the late Hon. Roger M. Sherman died at Fairfield on the 31 inst. In accordance with the mutual understanding and united wishes of herself and husband, she has bequeathed her miscellaneous library, house and homestead to the First Ecclesiastical Society of Fairfield, together with a fund of $2500 for the purpose of keeping the same in repair—the law library of her late husband to the county of Fairfield, for the use of the law and courts of said county—$4000 for the corporation of Yale College, on the condition that they pay an annuity of $200 to one of his nephews during his life—$2000 to the Theological Institute at East Windsor—$4000 to the American Home Missionary Society—$4000 to the American Colonization Society—4000 to the Retreat of the Insane at Hartford—500 to the Female Beneficial Society of Hartford.—*Hartford Courant.*

PROSPECTS IN AFRICA.—The inhabitants of Liberia, emigrants from the United States and their children, number three thousand five hundred; and the Maryland colony at Cape Palmas seven hundred. There are also five hundred natives, civilized and admitted to the privileges of the polls and the rights of citizenship in general. The natives residing on land owned by the Republic and directly amenable to its laws, are estimated from 10,000 to 15,000. The allied tribes in the interior, bound by treaty to abstain from the slave trade and other barbarous practices, are estimated at 150,000. They have 23 churches and 1360 communicants; school's 16; scholars 560; of whom 200 are native Africans. The Sunday schools embrace a far larger number.

THE AMERICAN BOARD OF MISSIONS commence their anniversary sessions in Boston the second Tuesday afternoon in September, to continue three days; and it would be cheering to be able to announce to the assembled thousands, that they were above embarrassment, though having at present almost five hundred and fifty missionary laborers under their care.

WILLISTON SEMINARY.—This seminary is located at Easthampton. It is under the instruction of Luther Wright, A. M., and six assistants. During the past year, in the classical course, there have been 158, and in the English course 260 pupils. Total, 418.

NEWSPAPER CHANGES.—The Hampshire Herald, a Liberty Party paper, has been discontinued, and its subscription list transferred to the Northampton Courier. The Taunton Dew Drop, a temperance paper, has been united with the Massachusetts Cataract, published at Worcester.

ARRIVAL OF MISSIONARIES.—The ship Valparaiso, Capt. Lockwood, arrived at New York, from Canton, had on board Rev. Messrs E. N. Jencks and Dow, and their families. Mrs. Jencks, wife of the first named gentleman, died on the 27th of June.

☞ The committee have awarded the Boylston medical prize for 1848 to Dr. John H. Dix of this city, for the best dissertation upon the following question:—"What is the nature, and best mode of treatment of the affection of the eyes, commonly called, Morbid Sensibility of the Retina?"

☞ Thursday, Nov. 16, has been appointed by the Governor of New Hampshire as a day of thanksgiving and prayer.

The Editors' Table.

A HISTORY OF THE PURCHASE AND SETTLEMENT OF WESTERN NEW YORK, and the Rise, and Progress, and present State of the Presbyterian Church in that section. By Rev. J. H. Hotchkin. For sale by Crocker & Brewster.

The author of this work has been a preacher in Western New York since 1801. At that time, the Congregational and Presbyterian churches were only 10 or 12. They now number 430.

The history of God's dealing with these churches is truly wonderful. They have repeatedly been visited with powerful revivals of religion. Mr. Hotchkin lived amidst these revivals, and has taken great pains to gather up their results. This volume will be read with deep interest by all who rejoice in the enlargement of the Redeemer's kingdom.

THE BATTLE OF BUENA VISTA, With the Operations of the "Army of Occupation" for one month. By Capt. James H. Carleton. For sale by T. Wiley, Jr., 50 State street.

This is a minute description of one of the awful scenes of carnage attendant upon the Mexican war, given by an officer who was himself present upon the bloody field. We do not hesitate to recommend this volume to the public, as a valuable peace publication. The author having seen war in its awful realities, describes its horrors with a truthful pen. No one will read this narrative without having his mind more deeply impressed with the fiendish nature of war, and its shocking wickedness.

CHRISTIAN SONGS. By the Rev. James Gilborne Lyons. For sale by Crocker & Brewster, 47 Washington street.

The title of this book accurately describes its character. It will be found a beautiful ornament for the centre table.

Commencement Record.

WILLIAMS COLLEGE COMMENCEMENT.

WILLIAMSTOWN, *Aug. 17, 1848.*

The usual exercises of this anniversary were brought to a close yesterday afternoon. Their beginning may be dated as far back as the afternoon of last Sabbath, when President Hopkins delivered an excellent baccalaureate discourse from the text, MATT. 7: 24—27; the man who builds upon the rock, contrasted with him who builds upon the sand. On account of previous sickness, it was feared that the Rev. Dr. would not be able to preach on this occasion, but, in the good providence of God, his health is now pretty well restored, and, excepting some lack of his usual energy, which was apparent, the discourse had all the point, appropriateness, and elegance of those he has delivered on former occasions.

On the evening of the same day, Rev. H. W. Beecher gave the address before the Society of Inquiry. His subject was, "The cultivation of christian sympathy." It is sufficient praise to say of this production, that it not only interested, but electrified those who heard it. May the impression made upon their minds by its truthful, beautiful, and eloquently expressed sentiments be lasting and practical, as it was delightful. It is the same address as was delivered lately at Hamilton College, N. Y., and we hope it may speedily be given to the public in a permanent form.

On Tuesday, at 11 o'clock, the Society of Alumni met, and after a very pleasant interview, adjourned until five o'clock, P. M., of the same day. At 3 P. M., Prof. Tatlock addressed said society on "the cultivation of a taste for the beautiful,"—shewing its beneficial tendencies on men in all the departments and relations of life. As a production, it was itself a fine specimen of the beautiful—presented in the Professor's well-known energetic, yet familiar manner. It was worthy of a larger audience, but the time of delivering this address having been changed from Wednesday to the day preceding, Tuesday, and this not being generally known, many were deterred from coming who would have been, have to regret that they were not present.

The Society elected as its orator for the next anniversary, 1849, the Rev. Dr. Leland, Professor in the Theological Seminary at Charleston, S. C., who, being present, signified his acceptance of the appointment. The venerable Dr. is a graduate of this institution, of the class of 1800, and now, after the lapse of 40 years, makes his first visit to his Alma Mater. It will be unfortunate that the time for his address next year will be at this, on Tuesday P. M.

On the evening of Tuesday, the "Prize Rhetorical Exercises" took place, before a large and respectable assembly, the parts of which were as follows:—

ORDER OF PRIZE RHETORICAL EXERCISES.

PHI BETA KAPPA.

1. Commonings of the Spirit. James T. Ford, Alabama.
2. Mystery of Influence. George Moore, West Amboy.
3. True Greatness. Timothy P. Emmey, East Granville.

SOPHOMORES.

4. The Hero. * Edward C. Dowd, Auburn, N. Y.
5. Change of Character. David Hunt, Jr., Cumberland, Me.
6. Motives. Ambrose S. Merrick, Brooklyn.

JUNIORS.

7. The Truth not Bound. Timothy A. Hazen, Barkhamsted, Conn.
8. France. * Homer H. Smith, Franklin, N. Y.
9. Causes of National Decline. Moses G. Whitney, East Granville.

* Successful Competitors.

Wednesday, A. M. at 8 1-2 o'clock, the Society of Alumni had another session, which, with those held the day previous, were highly interesting. Indeed, the meetings of this body are growing in interest from year to year, and begin to be regarded by its members as no small part of the treat to be expected at this annual festival.

At a quarter before 10, the procession formed opposite the chapel, and, preceded by an excellent band of music, marched to the church, which, in a few moments, was literally crowded. The exercises of the day were as usual, at this most venerated and loved seat of science, most appropriate and interesting. They were as follows:—

ORDER OF EXERCISES.

1. Sacred Music.
2. Prayer by the President.
3. Salutatory Oration in Latin. Theodore Strong, Northampton.
4. Oration. True Heroism. Robert S. M. Dassell, St. Louis, Mo.
5. Oration. Oliver Cromwell. T. S. Bradley, Lee.
6. Oration. Italy. John G. McMynn, Northumberland, N. Y.
7. Oration. Political Science. Samuel D. Mason, Easton, N. H.
8. Oration. Monotone. T. Caldwell Ingels, Newark, N. J.
9. Oration. The Essence. H. Sedgwick Ward, Bennington, Vt.
10. Oration. Genius. James C. Manning, New York.
11. Oration. Art and Nature. Daniel R. Hyde, Bridgewater.
12. Oration. Republicanism. Charles T. Ford, Greenfield.
13. Classical Oration. Socrates. James D. Clark, Rockville, Ct.
14. Oration. "He saw you as you sat." W. Cole Bennett, New Marlborough.
15. Oration. The Pendening Power. Charles H. Clark, Utica, N. Y.
16. Oration. Elevation of Purpose. Henry Bentley, Tuscumbia, Ala.
17. Oration. Proposition. George Ely, Albany, N. Y.
18. Oration. Haste. James W. Mangan, Glen Falls, N. Y.
19. Oration. Theory of Punishment. John D. Strong, Rome, N. Y.
20. Philosophical Oration. Robert Wood. Daniel C. Sullivan, Boston.

Afternoon.

21. Mathematical Oration. Mathematics the Book of Nature. Sam

Foreign News by the Cambria.

The Cambria arrived at New York, on Saturday; her news was forcibly telegraphed to this city. The threatened collision in Ireland, has evaporated in smoke.

Ireland.

The Rebellion.—The English government have followed up their earlier steps for the preservation of order, by measures the most decisive and energetic. Several proclamations have been issued, offering rewards of 500 and 300 pounds for the apprehension of O'Brien, Meagher, Dillon, Duffy, and others, and proclaiming different counties and baronies. The last which was issued, on Tuesday, the 1st, was to the effect that any one harbouring the leaders, or assisting them to escape, would be guilty of high treason, and be dealt with accordingly ?

A great number of arrests under the new act have been made in Dublin and the provinces, and several newspapers have been suppressed. Many of the clubs have been dispersed, and the government appear to have crushed the rebellion most effectually.

The army in Ireland musters 40,000 men, and it is said to be the intention of the government to make the well affected portion of the inhabitants the police.

The actual suspension of the *habeas corpus* act appears to have fallen like a thunder bolt upon the rebels. Some have surrendered themselves in their desperation, whilst others have crept away into concealment, or been lodged in gaol.

Writs were refused on Thursday for the "Felon" and the "Nation," which therefore could not appear on Friday, inasmuch as they were not to be transmitted through the Post Office; and if despatched otherwise to the Provinces, the Police were to seize them at every station.

Virtually the insurrection, if so it may be termed, is at an end. The Roman Catholic clergy have themselves set themselves in opposition to the movement. The people have not in any instance assembled together in numbers large enough to make much ground of opposition to the local authorities, and by the last accounts they have appeared in small parties and evidently disinclined to resist in any degree the anticipated arrest of their popular leaders. Those leaders are now themselves if not actually in custody, in daily expectation of it; and the prospect of a serious effort to rescue them, seems days ago almost certain, has now become extremely remote.

Smith O'Brien, on Tuesday, was at Mullingar, there he performed the various exploits of riding with his armed followers to the police station, and demanding of the officers present, three of whom were just recovering from fever, three others were left in charge of the station, and the remainder would give them all the night to ponder on the proposal. But he did not return to receive the demand. On the following day his movements as to that time had been to ride about the country in the rebel livery, collect together armed bodies of men, make speeches to them, and then ride off.

On Saturday morning, at 3 o'clock, intelligence was received at Kilkenny that O'Brien, Meagher, Dillon, O'Reilly and Dalton had been proclaimed traitors, and that rewards had been offered for their apprehension. Soon after this effect went forward to all over the country. Shortly had the announcement been made at Kilkenny, when Mr. Smith, the County Inspector of Constabulary, resolved to undertake the important duty which the Lord Lieut's proclamation pointed out. He started on his journey shortly after day break, and reaching Horse's Park, ascertained from that South Tipperary Militia, which had assembled there, that O'Brien had passed the night among the gallows or kinds boys in Borris Common, within a mile of Ballingarry. Mr. Bois sent a messenger to Callan, where the headquarters of the surrounding district were concentrated—one, to the number of 20 or 30 men, was found to be in the Common of Borrish, and consisted of 10 Irish exiles.

A strong military force moved at once from Kilkenny to the same point. Military reinforcements of the most complete and overwhelming kind from Thurles, Fethard, Cashel, Templemore, and Carlow, all concentrated on the spot which had been pointed out as the last quarters of the rebel army. Whilst these preparations were in progress, Smith O'Brien had contemplated some kind of proceeding from Callan, but already prostrated by the very course of disaffection, and cheeked by the resolution, which was to every where if the causes of the Queen, and to dismiss the two islands for the present.

The news according to the Common of Borrish found South O'Brien and his associates there, in overwhelming force ready to give them battle. The last of the nearest Catholic chapel there may be seen as they were were collection, and crowds of persons were momentarily flocking to the ranks of the insurgents. Seeing himself in danger of being surrounded, Smith O'Brien, with the last accounts they have appeared in small parties and evidently disinclined to resist in any degree the anticipated arrest of their popular leaders. Those leaders are now themselves if not actually in custody, in daily expectation of it; and the prospect of a serious effort to rescue them, seems days ago almost certain, has now become extremely remote.

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Poetry.

THE WORLD RENOUNCED.

With joy I leave you, careless throng,
Who love the crooked way;
Who tore the dance, the flute, the song,
God calls—and I obey.

Dear Savior, all that cheers on earth
Looks dark compared with thee;
I've sought, I've found celestial birth,
Thy charms, I now can see.

Ah! once I chose to close my ears
Against thy wooing voice;
To smother my unwelcome fears,
And make earth's charms my choice!

Well, flat'ring world, thy charms were dear,
Yet, death was in those charms;
Short they as fleeting meteors are,
And weak their strongest arms.

And now, I choose God to obey,
Though storms and death oppose;
His smile can light my darkest day,
His frown confound my foes.

And when my weary feet at last,
Shall reach the Jordan's side,
His faithful arm had promised God
To hold me, through its tide.

CHRISTIANA.

SELF-ADVICE.

Command thyself—no sudden answer give—
With zeal do good, for that alone you live;
To know the worth of time, remember death,
Thy life is short, and passing is thy breath.
Be solar minded—wear a look serene,
Act before God, although by men unseen;
Speak not in vain, nor foolishly depart
From gentle words and purity of heart;
To truth and charity, and peace inclined,
With caution, censure or applaud mankind;
Seek knowledge fair, but shun insipid mirth,
There is no time for folly while on earth.
Feed no ill will—no sudden friendship make,
Betray no trust—no obligations break;
Whatever you neglect, to this attend,
Fity the poor, and be the stranger's friend,
Promise with heed—weigh every action right;
Instructed by past failings to be wise,
Let every wish from purest fountains rise;
In toil secure—pursue one steady plan,
For action shows the noblest part of man.
Act with relation to a future state,
Retort an slander—render love for hate;
That, well deserving of the christian name,
The church on earth may own you without shame.
And by your light, may mind, yet dark, perceive
The Spirit's influence, and on Christ believe.
For, through his strength you can do all things right.
Then take his "sword," arm others for the fight,
And when the battle on this earth is o'er,
May you and they meet on the heavenly shore
To dwell forever with the just and good,
Your song—to be redemption through Christ's blood.

The Family Circle.

Power of a Father's Example.

In a beautiful village, in one of our New England States, situated on an eminence which overlooks a noble river, there lived two gentlemen of wealth, intelligence, and respectability. Each of them had accomplished wives, and interesting and promising children. These two fathers were devoted to their families, and expended no treasure with greater pleasure than when it was advanced to promote the happiness and good of those dependent upon them. Their business was extensive, and conducted on principles which secured to them the confidence and respect of the community. The house of the one was wide from his store, and in going back and forth, he frequently met the other, whose place of business and residence intervened. The one who lived remote from his store, as S., was passionately fond of his cigar, and was often, when met by his friend, Mr. C., enjoying the luxury of smoking. Mr. C. was addicted to no such practice, and was grieved that his friend would not be persuaded to give up what he considered a pernicious indulgence. It so happened, for reasons which will appear in the sequel of our narrative, that Mr. S. passed back and forth with no protuberance from his mouth, as had been his long custom, which, having been noticed repeatedly, excited the curiosity of Mr. C. to know the cause. Meeting him one day, Mr. C. thus opened the interview with his friend:—

"I have noticed, Mr. S., when I have met you of late, that you are without your cigar. When I have so often talked with you on the subject of smoking, and have found you so decided in the conviction that you were benefited by the operation, I have wondered when I have met you of late, without fire and smoke from your mouth, for the reason of your change. Have you given up smoking?"

"I have," replied Mr. S, "I have given up smoking; but I do not think I ever should, had it not been for my little sons. My oldest, you know, is eleven, and my youngest seven. The other day, when I came home from my store at night, their mother told me a story about the boys, which set me to thinking!"

"What was it?" inquired Mr. C.

"Why, it was nothing very bad, but the narrative by my wife," said Mr. S., "of what she saw her little sons about, had a great effect on my mind."

"Well, what was it?"

"She said to me," replied Mr. S., "after my return from the store, the other night, as I was sitting by the window, looking out into our garden—' Husband, I think, if you knew what our sons had been about this afternoon, and knew, too, how they replied to me, as I came upon them unexpectedly, that you would, hereafter, never again smoke. I was almost glad when I saw the boys doing what I knew would greatly displease you, and what certainly filled me with horror, because I thought their conduct would have a good effect upon you. You know I have said everything to you to induce you to abandon the use of tobacco, and all my arguments have had no effect.'"

Said I, "My dear, what is it the boys have been doing?" I thought I could guess, but I did not let her know what were my suspicions.

Mrs. S. replied, "I was in the garden this afternoon, about three o'clock, at work among my flowers, and I thought I smelt tobacco smoke. I knew you were there, after dinner, with your cigar, but I could not think its fumes would last so long. The scent was so strong, I concluded there must be some one in there, *then*, smoking. So I left my flowers and went along towards the corner of the garden, where are our peach trees, and there I saw what almost made me faint."

"What did you see," I asked; "our boys smoking!"

"Yes," said Mrs. S., "my dear husband, I saw Frederick, and Thomas, and *little George*, all three smoking. When I first saw them, they did not see me; so I had a full view of them. After my eyes were upon them, I shrieked out, and hearing my voice, they all jumped and threw away their cigars, and looked abashed and confounded when I came upon them."

"Well," said I, "that was a pretty spectacle, to be sure. Did not the boys go to school this afternoon?"

"Yes," said Mrs. S. "They said they *did*, but came away at recess."

"What did they say for themselves, when you discovered them?" I inquired.

Said Mrs. S.—"I was so confounded when I found them, that after my first shriek, I did not speak again for five minutes. The boys looked guilty and ashamed, and did not open their mouths. After a while, I spoke, and asked them how all this happened. For a while, not one would speak. At last, little George broke out, 'Papa smokes cigars;' and then Frederick, emboldened by his little brother's courage, continued, 'I don't think brother's courage, continued, 'I don't think it's any worse for us to smoke, than 'tis for pa.' So thought I," replied Mrs. S., "but did not say so to the boys. I told them to go directly into the house, and sit down in the back parlor."

"Have you said anything to them since!" I asked.

"I have not," replied Mrs. S. "I thought I would acquaint you with their conduct and their reasons, and let you obviate them if you could; for I knew I could not. I do not think the boys ought to be blamed for following any practice which it is right for their father to pursue."

"Well, I do not know about that," replied I. "Are there not many things which a man may do, which it would not be proper for a boy? Ou that principle, boys would go to Congress, and to our State Legislature."

"O! I do not refer to mental practices. I know," said Mrs. S., "there are works in society to be done, laws to be made and enforced, which belong exclusively to men, and which boys could not do. I meant, my dear, that every father ought, in all matters of morals and religion, to do nothing which it would be wrong for his sons to do. You know what I mean."

"Yes," said Mr. S. to Mr. C., to whom he narrated this conversation, "I knew what my wife meant. After she made the last remark, some one called her out, and I was left alone to my reflections. I thought of what my wife had told me in relation to our sons smoking. I went over in my mind the necessity of tobacco, its expense to the consumer. I considered the effects which I had read it produced on the human system, and I resolved that it would not do for my children to use it; and to prevent this, I further resolved that I would not again have to do with cigars or with tobacco in any form. So you know, Mr. C., that I do not smoke, and my reasons for my change of conduct."

"I am rejoiced," said Mr. C., "at what you have now told me; and I think you will have reason forever to be glad that you are free from the filthy habit. I think, in the effect on your sons, you will have reason to rejoice in the course you have pursued."

"Yes," said Mr. S, "I think so, too. I have thought much of late of the power of a father's example on sons. I have no doubt my little boys were induced to smoke by my practice. I think we fathers ought to consider more than we have done on this subject. We are too inclined to think our children do not notice our conduct, and are not influenced by our actions—but the incident narrated to me by my good wife, of which I have now spoken to you, has opened my eyes—and I feel as I never before felt on the subject."

"I agree with you," remarked Mr. C, "in your conclusion in regard to the effect of the father's example on his sons. It is powerful, very powerful."

"True," uttered Mr. S., "I bless God, almost, that my little sons were caught by their mother puffing cigars. As I said to you before, the mode they adopted to justify themselves, had a very good effect on me, as my wife hoped it would."

"Have you seen any good effects already, of your abstinence from the use of tobacco, on your children?" inquired Mr. C.

"I have," he replied. "Their mother told me since, as she was one day sitting in the front parlor, she thought she heard the children, who were in the adjoining room, saying something about their father. She said she thought they were talking about my smoking. So she changed her chair and drew near to the door by which the two rooms are connected, and unobserved by them, sat down. She soon found they were really talking about my smoking," said Mr. S.

"Well," asked Mr. C, "what did she hear the little fellows say; that they had seen you smoking that day?"

"No, indeed," replied Mr. S. "They could not say that; for I have not touched a cigar since the memorable evening I before alluded to, when I resolved I would never smoke again. Why, the little rogues were wondering what it was which could have induced me to leave off smoking."

"Did your wife hear any reasons assigned by them," asked Mr. C., "which, in their opinion, had wrought the change in you?"

"I believe she did," Mr. S. answered. "She said, Thomas said he guessed Pa thinks so much smoking makes him sick. Frederick said, he guessed Pa thought he could sit afford it, times were so hard. I suppose," said Mr. S., "they have heard me talk about hard times of late. Little George said (you know he is a bright little fellow,) he guessed mother told him how she caught us smoking the other day in the garden, behind the peach trees."

"Well," said Frederick, "I guess that is the reason. He never said anything to us about it, and I guess he thought we'd tell him, as I did mother, that it was no worse for us to smoke than for him."

"I mean to ask father to-night, when he comes home to supper," said little George, "why he don't smoke now."

"Do, do," said both his brothers.

"Well," asked Mr. C, "did the little fellow ask you?"

"He did, indeed," replied Mr. S. "As I came home, I noticed my wife at the front door, with little George, and that both were looking as though they had something to say to me. When I reached them, my wife beckoned to me to step one side, when she told me the conversation of the boys she had overheard, and the errand which little George was about to execute, and then left me. The little fellow then stepped up and said—"

"Pa, why don't you smoke now-a-days, after breakfast, and dinner, and supper, as you used to do?"

"Why," said I, "I don't know; what makes you ask that question, my son?"

"O," said George, "I only want to know."

"What makes you want to know?" I asked.

"Frederick, and Thomas, and I have been guessing about it, that's all," said George.

"Well," said I to my little boy, "Go and call your brothers in to me, and come yourself with them."

"The boys," said Mr. S., "soon came in, and I told them what little George had just told me about their guessing for the reasons why I had left off smoking. I asked Frederick if that was the case. He felt a little shy about speaking, fearing, I suppose, that I was offended, so I told them I was not at all displeased with them for guessing about the matter, only I wanted to know a little more in regard to it. Being thus put at ease, he replied that they had been guessing for the reason of my not smoking. I then informed them that I had given up the practice; and I honestly told them the way in which the change had been effected. I told them their mother had acquainted me with her discovery of them in the garden with their cigars, and likewise, with the reasons they gave in justification of their conduct. I frankly said to them that I had refrained from reproving them for their conduct, because I felt condemned for setting them such an example. I told them I had become convinced that the use of tobacco was wrong, and that I should use it no more. I told them how I loved them, and that I would submit to any sacrifice for their good; and such was my conversation with them, that I could not refrain from weeping myself, and seeing me in tears, the boys wept freely likewise. Before I left them, I asked them if they thought they should smoke any more."

"Frederick said he should not, and so did Thomas; I asked little George if he thought he should wish to smoke again."

"'No, papa; you say it is wrong to smoke, and you say you shall not smoke, and so I won't.'"

"I then told them," said Mr. S., "they might go out. I felt greatly relieved, I assure you, Mr. C., by this conversation with the boys. I felt that I had gained them, by my ceasing to set them an injurious example, and by my confession to them of my sin."

A clerk of Mr. S. at this time approached them, who informed him there was a gentleman at the store who wished to see him.

Mr. S., starting for the store, Mr. C. stopped him a moment, and further said, "I am sorry, Mr. S., you are obliged to go now; I want to talk further with you on the subject, a father,s example on sons. I have a number of most interesting instances which I wished to mention. If you are not to be engaged this evening, I will call up and see you; and perhaps Mrs. C. will accompany me."

"Do," said Mr. S.; "We should be very happy to see you. I wish every father would learn what I have learned. First—That sons watch their fathers, and are greatly influenced by their example. Second—That a wrong practice in the father disinclines him to reprove his son for a similar wrong practice; or, if the father should reprove, the reproof would be entirely powerless by reason of the greater power in example over the precept."

The two friends then separated.

Father's and Mother's Manual.

Young Men.

The idea is prevalent in some communities, that young men are fit neither for generals or statesmen, and that they must be kept in the back ground until their physical strength is impaired by age, and their intellectual faculties become blunted by the weight of years. Let us look to the history of the past, and from the long list of heroes and statesmen, select some who have distinguished themselves, and we shall find that they were young men when they performed those acts which have won for them an imperishable meed of fame, and placed their names high on the page of history. Alexander, the conqueror of the then whole civilized world, viz., Greece, Egypt and Asia, died at 33. Bonaparte was crowned Emperor of France when 33 years of age. Pitt, the younger brother, was about 20 years of age, when, in Britain's Parliament he boldly advocated the cause of the American Colonies, and but 22 when made Chancellor of the Exchequer. Edmund Burke, at the age of 25, was first Lord of the Treasury. Our own Washington was but 25 when he covered the retreat of the British troops at Braddock's defeat, and was appointed to the command in chief of all the Virginia forces. Alexander Hamilton, at 20, was a Lieutenant Colonel and aid to Washington—at 25 a member of Congress—at 33 Secretary of the Treasury. Thomas Jefferson was but 32 when he drafted the ever memorable Declaration of Independence. At the age of 30 years, Sir Isaac Newton occupied the mathematical chair at Cambridge College, England, having by his scientific discoveries rendered his name immortal. We might continue the list to a greater length, but enough has been said already, to show that the idea that young men are not capable of performing great and ennobling actions, or of taking a high position in the councils of a nation, is old-fogy notion and visionary. And what has been said, may well serve to encourage the young to set up a high standard and press towards it with ardor, suffering nothing to discourage them from soaring "onward and upward" in the paths of fame, or in the pursuits of literature and science.

Occupation For Children.

The habits of children prove that occupation is of necessity with most of them. They love to be busy, even about nothing still more to be usefully employed. With some children it is a strongly developed physical necessity, and if not turned to good account, will be productive of positive evil, thus verifying the old adage, that "idleness is the mother of mischief." Children should be encouraged, or if independently disclined into performing for themselves every little office relative to their toilet, while they are capable of performing. They should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible, fitting them alike to make good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would not prove beneficial.

Miscellaneous.

New England.

ITS WEALTH AND THE CAUSE THEREOF.

New England is now one of the richest countries on earth, and she has become so within the last twelve years—she has built up splendid towns and cities—richly endowed seminaries of learning; erected costly churches—constructed thousands of miles of railroads, crossing each other and radiating from important points in every direction. Her hills have been pierced, rivers spanned, and valleys embanked at immense cost. She is not hartlened with poor rates, and her factors are "merchant Princess." Her Banking Institutions are undoubted, and the credit of her States has ever been high. To-day her brokers bid for Government stocks at Washington—yesterday they were on the "Rialto" of New York. Her capital has been invested in railroads, canals, lands, improvements, and all kinds of securities in every State of the Union. She pays money for one fifth of the cotton of the South, and for the provisions, breadstuffs, hemp, and wool, which she takes so largely from the West, and the balance sheet of trade shows a heavy sum to t'e debit of us both. How has this been brought about? Has she secured the "Lamp of Aladdin," or discovered hidden inexting uishable treasures under her rocky hills? Her soil is barren and her climate rigorous—her commerce does not suffice to bear the food and mater als she requires from abroad and the products she exports—her fisheries but little more than supply the home demand—and neither railroads can *originate* capital—economy may save but it cannot increase wealth. How is the paradox to be explained, and how the mystery solved? Cannot the Kentuckian see that *free* Institutions, *free* labor, the versatility and industry of *free* men, and the aggregation of capital and labor in the work shops and manufactories of a *free* people, have wrought these wonders.—*Louisville Examiner.*

A Nubian Loom.

Early one morning, when walking ashore, I came upon a loom which would excite the astonishment of my former fellow-townsmen, the Norwich weavers. A little pit was dug in the earth, under a palm,—a pit just big enough to hold the treadles and the feet of the weaver, who sits on the end of the pit. The beam was made of a slender palm stem, fixed into two blocks. The treadles were made of spines of the palm fixed into bits of stick. The shuttle was, I think, a forked twig. The cotton yarn was even, and the fabric good,—that is, evenly woven. It was, though coarse, so thin that one might see the light through; but that was intended, and only appropriate to the climate. I might have wondered at such a fabric proceeding from such an apparatus, if I had not remembered the muslins of India, produced in looms as rude as this. It appears, too, from the paintings in the tombs, that the old Egyptian looms were of nearly as simple a construction, though the people were celebrated for their finest manufactures, will be remembered with delight in future years.—*Portsmouth Journal.*

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—*Boston Daily Advertiser.*

Fallen's German Grammar.
Fallen's German Reader.
Fallen's Key. 6m. May 22.

The Mutual Life Insurance Company, OF NEW YORK.

NO. 25 WALL STREET.

☞ This Institution, during the month of July issued ninety-five new policies, viz:—

Merchants and Traders,	22	Clergymen, 3
Mechanics,	17	Physicians, 4
Manufacturers,	7	Lawyers, 2
Druggist,	1	Students, 1
Clerks,	14	Bankers, 1
Agents,	6	Teachers, 1
Farmers,	2	Civil Engineer, 1
Hotel Keeper,	1	Ladies, 6
Shipmaster,	1	Other occupations, 9
	69	50
		63
Lives insured,		59

MORRIS ROBINSON, President.
SAMUEL HANSAY, Secretary.

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"THE ORIGINAL STORE."

THE BOSTON CHINA TEA CO.,

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(Opposite the Marlboro' Hotel.)

HAS been in operation for five years. Originated for the sole purpose of buying and selling TEAS AND COFFEES and nothing else, and it has met with unprecedented success. Purchasing whole chops at once, and selling for from one to two cents per pound less than they were usually sold by retailers, enables purchasers to buy with economy, and sell cheaper than those not engaged exclusively in the trade. As a general thing we SAVE TWENTY PER CENT SAVED in purchasing at us. We will sell

5 lbs. good Black Tea, for	$1 00
5 lbs. superior Black Tea, (Oolong flavor,)	1 25
5 lbs. fine Black Tea,	1 50
5 lbs. good strong Young Hyson,	1 25
5 lbs. superior Young Hyson,	1 50

Many States charge 15 cents a pound for no better tea.

☞ All our Teas are packed in a style peculiarly our own, and which cannot be counterfeited. Each package has a different kind, and labeled with our own label, duly copy-righted, to enable us to detect counterfeits.

AGENTS WANTED, who can find many years experience in Canton, the native place; in this business, will be found at the Company's Rooms, directing and superintending the packing, &c., and will be happy to have his friends call on him.

☞ OUR AIM IS ☜

TO SELL GOOD TEA CHEAP FOR CASH.

Any persons enclosing the money in a letter, in presence of the postmaster, and sending by mail, will have the Teas carefully packed and forwarded, as directed.

Orders sent through express, can be done with the same care as on a personal application, and with promptness.

An extensive Agent for the sale of TEAS will be appointed in each town in the State. Apply by application to the Company in Boston, postage paid.

☞ We supply no Tea Dealers.

REDDING & CO., Proprietors.
Jan. 28. 1m.

Warranted Twenty-Five Years.

THE subscriber, having introduced into his practice a new and improved method of filling Teeth with Gold, will warrant double the amount of durable gold filling to be used to warrant every filling where the tooth is operated on, beautiful gold and healthy. It costs Also, when said tooth may be preserved, and the operation sufficiently firm to warrant a weight of 16 lbs. will be furnished on better terms and of a better quality than can be procured elsewhere. Office No. 226 Washington street, corner of Avon Place, Boston.

June 16. 3m. H. HOCKING, Dental Surgeon.

NEW AND ELEGANT SPRING GOODS,

TO WHICH THE ATTENTION OF THE LADIES IS ESPECIALLY INVITED.

RICHARDSON & CHILDS have just received direct from importation and the late NEW YORK AUCTION SALES their Spring Stock of

FASHIONABLE DRESS GOODS,

which they are offering at the

LOWEST STANDARD BOSTON PRICES.

We are convinced upon examination that Ladies will pronounce our present Stock of Goods superior to any thing we have heretofore offered.

Our assortment of

Rich Thin Dress Goods

cannot be surpassed in STYLE, QUALITY or PRICE. Among which we may mention Embroidered Muslins, Plain Tissues, Beautiful Pekenese Figured Barages, New Styles Bobinettes, Colored Embroidered Muslins, Plain Cambrics, Roughened, Plaid Ginghams, &c., &c., &c.

We have a large assortment of those

RICH BLACK LUSTRE SILKS,

ALL THE VARIOUS WIDTHS for VESTEE and DRAPERY, which we are selling this week at 75 CENTS PER YARD. Ladies in pursuit of

ALL WOOL CASHMERE SHAWLS

either LONG or SQUARE at *decided bargains*, must not fail to visit this Establishment. All Wool Cashmere Shawls, Both Paisleys and TWO YARDS SQUARE at 3 DOLLARS each. Tissue Long and Silk Shawls. Embroidered Cashmere do. Veeties &c., &c., at low prices. Also Plaid Long Shawls.

Splendid Embroidered Cotton Muslins in setts.

We call upon the public to examine our Stock.

Just received a large invoice of Elegant Plaid Linen Ginghams. A large assortment of *Broadcloths*, Cassimeres and Vestings.

Merchants and others from the country who are buying at Wholesale will find our

WHOLESALE DEPARTMENT

well filled with all the desirable goods of the season. Domestic Goods as usual by the Bale, Case or Piece. *To all who are desirous of purchasing Dry Goods at the*

LOWEST CASH PRICES,

we extend a cordial invitation.

HANOVER ST. DRY GOODS WAREHOUSE.

RICHARDSON & CHILDS,
104 HANOVER STREET,
Corner Blackstone, Salem and Endicott streets.
1f April 29.

Dr. J. K. Palmer's

PURGATIVE CORDIAL.

THIS Medicine is recommended for Family use, as a powerful, safe and effectual purgative. It contains the Vegetable Compound, combining the Purgative, Tonic, and Alterative qualities together—so that it not only cleanses the Stomach and Bowels, by purging, but it regulates the Liver by changing the Morbid Secretions, strengthens the Digestive Organs, purifies the Blood, invigorates the Circulation, and gives tone and energy to the Nervous System. The Cordial can be taken with safety by persons of any age, and the feeble, the infirm, the nervous and delicate are strengthened by its operation, because it does not impair the system. Its mild but searching invisibility and carminatives from whatever source, and invariably produces sound sleep.

The Purgative Cordial is a sure remedy for Jaundice, Dyspepsia, Sick and Nervous Headache, Nervous and Hypochondriacal Affections, Loss of Appetite, Colic, Gout, &c., and all Bilious complaints.

The Cordial is sold by J. K. PALMER, Eclectic Physician, 41 1-2 Salem street. Sold also by A. Littlefield, 10 and 11 United States Hotel; H. W. Lincoln, corner of Washington and Cooke streets; Wilson, Faybank & Co., 49 Hanover street, and Dr. Henchman, corner of Cambridge and Chamber streets.

Improved Ventilating Hot-Air Furnace,

FOR HEATING CHURCHES, DWELLINGS, SCHOOL-HOUSES, STORES, AND PUBLIC BUILDINGS.

HAVING recently constructed, tried, and proved a new and powerful Ventilating Hot Air Furnace, on entirely new principle, we are now prepared to furnish churches, or contractors, on ratio to equal, if not superior, to any ever before offered to the public in this line. The heat being so generated and applied as to reduce the consumption of but a small quantity of fuel to diffuse throughout the apartment a mild and gentle temperature, free from all gases, or the unpleasant scorch arising from the air coming in contact with the overheated iron. It is simple in construction, easily managed and durable in all its parts.

Furnaces are respectfully invited to call and examine, for themselves at Nos. 19, 20, 22 North Market street, where can be found an extensive assortment of Low-Down and Office Stoves of the most approved patterns in use for sale wholesale and retail.

June 2. 3m. D. PROUTY & CO.

COLOGNE WATER.

A FRESH SUPPLY of this valuable article, so difficult to procure genuine, has just been received direct from the manufacturer Johann Maria Farina, a Cologne. This article is particularly recommended by medical men, at this season of the year, for its refreshing and vivifying properties. Sold wholesale and retail by

To Travelers.

JUST received direct from the manufacturers, a very large assortment of both French and English Ladies' and Gentlemen's Traveling Dressing Cases, comprising every size, form and price; also, a few beautiful patterns of Writing Desks, furnished with toilet utensils.

J. L. BATES & A. S. JORDAN, Fancy Good Store, 129 Washington street, 4 doors north of School street.

Books Published at SIMPKINS'S STATIONERY STORE,

124 WASHINGTON STREET, BOSTON.

SELECTIONS from the writings of Fenelon, with a Memoir of his Life. By Mrs. Follen. Fifth edition, with introductory Remarks, by W. E. Channing, D. D.

Willie Reavers, or Trapper imprisoned. Second edition.

Lost Wheelbarrow, and other Stories, by Anne W. Abbott, author of Willie Reavers, etc., etc.

How to Tune and Repair a good Guitare, and other Secrets. *Illustrated. Natural History* of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles, and Insects. With two hundred engravings. By Mrs. Mary Tremaine. 12th edition.

Poetry for Home and School. Selected by the author of Theory of Teaching, &c. 2d edition.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could call from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—*Portsmouth Journal.*

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(Opposite the Marlboro' Hotel.)

HAS been in operation for five years. Originated for the sole purpose of buying and selling TEAS AND COFFEES and nothing else, and it has met with unprecedented success. Purchasing whole chops at once, and selling for from one to two cents per pound less than they were usually sold by retailers, enables purchasers to buy with economy, and sell cheaper than those not engaged exclusively in the trade. As a general thing we SAVE TWENTY PER CENT SAVED in purchasing at us. We will sell

5 lbs. good Black Tea, for	$1 00
5 lbs. superior Black Tea, (Oolong flavor,)	1 25
5 lbs. fine Black Tea,	1 50
5 lbs. good strong Young Hyson,	1 25
5 lbs. superior Young Hyson,	1 50

Many States charge 15 cents a pound for no better tea.

☞ All our Teas are packed in a style peculiarly our own, and which cannot be counterfeited. Each package has a different kind, and labeled with our own label, duly copy-righted, to enable us to detect counterfeits.

AGENTS WANTED, who can find many years experience in Canton, the native place; in this business, will be found at the Company's Rooms, directing and superintending the packing, &c., and will be happy to have his friends call on him.

☞ OUR AIM IS ☜

TO SELL GOOD TEA CHEAP FOR CASH.

Any persons enclosing the money in a letter, in presence of the postmaster, and sending by mail, will have the Teas carefully packed and forwarded, as directed.

Orders sent through express, can be done with the same care as on a personal application, and with promptness.

An extensive Agent for the sale of TEAS will be appointed in each town in the State. Apply by application to the Company in Boston, postage paid.

☞ We supply no Tea Dealers.

REDDING & CO., Proprietors.
Jan. 28. 1m.

Warranted Twenty-Five Years.

THE subscriber, having introduced into his practice a new and improved method of filling Teeth with Gold, will warrant double the amount of durable gold filling to be used to warrant every filling where the tooth is operated on, beautiful gold and healthy. It costs Also, when said tooth may be preserved, and the operation sufficiently firm to warrant a weight of 16 lbs. will be furnished on better terms and of a better quality than can be procured elsewhere. Office No. 226 Washington street, corner of Avon Place, Boston.

June 16. 3m. H. HOCKING, Dental Surgeon.

NEW AND ELEGANT SPRING GOODS,

TO WHICH THE ATTENTION OF THE LADIES IS ESPECIALLY INVITED.

RICHARDSON & CHILDS have just received direct from importation and the late NEW YORK AUCTION SALES their Spring Stock of

FASHIONABLE DRESS GOODS,

which they are offering at the

LOWEST STANDARD BOSTON PRICES.

We are convinced upon examination that Ladies will pronounce our present Stock of Goods superior to any thing we have heretofore offered.

Our assortment of

Rich Thin Dress Goods

cannot be surpassed in STYLE, QUALITY or PRICE. Among which we may mention Embroidered Muslins, Plain Tissues, Beautiful Pekenese Figured Barages, New Styles Bobinettes, Colored Embroidered Muslins, Plain Cambrics, Roughened, Plaid Ginghams, &c., &c., &c.

We have a large assortment of those

RICH BLACK LUSTRE SILKS,

ALL THE VARIOUS WIDTHS for VESTEE and DRAPERY, which we are selling this week at 75 CENTS PER YARD. Ladies in pursuit of

ALL WOOL CASHMERE SHAWLS

either LONG or SQUARE at *decided bargains*, must not fail to visit this Establishment. All Wool Cashmere Shawls, Both Paisleys and TWO YARDS SQUARE at 3 DOLLARS each. Tissue Long and Silk Shawls. Embroidered Cashmere do. Veeties &c., &c., at low prices. Also Plaid Long Shawls.

Splendid Embroidered Cotton Muslins in setts.

We call upon the public to examine our Stock.

Just received a large invoice of Elegant Plaid Linen Ginghams. A large assortment of *Broadcloths*, Cassimeres and Vestings.

Merchants and others from the country who are buying at Wholesale will find our

WHOLESALE DEPARTMENT

well filled with all the desirable goods of the season. Domestic Goods as usual by the Bale, Case or Piece. *To all who are desirous of purchasing Dry Goods at the*

LOWEST CASH PRICES,

we extend a cordial invitation.

HANOVER ST. DRY GOODS WAREHOUSE.

RICHARDSON & CHILDS,
104 HANOVER STREET,
Corner Blackstone, Salem and Endicott streets.
1f April 29.

Dr. J. K. Palmer's

PURGATIVE CORDIAL.

THIS Medicine is recommended for Family use, as a powerful, safe and effectual purgative. It contains the Vegetable Compound, combining the Purgative, Tonic, and Alterative qualities together—so that it not only cleanses the Stomach and Bowels, by purging, but it regulates the Liver by changing the Morbid Secretions, strengthens the Digestive Organs, purifies the Blood, invigorates the Circulation, and gives tone and energy to the Nervous System. The Cordial can be taken with safety by persons of any age, and the feeble, the infirm, the nervous and delicate are strengthened by its operation, because it does not impair the system. Its mild but searching invisibility and carminatives from whatever source, and invariably produces sound sleep.

The Purgative Cordial is a sure remedy for Jaundice, Dyspepsia, Sick and Nervous Headache, Nervous and Hypochondriacal Affections, Loss of Appetite, Colic, Gout, &c., and all Bilious complaints.

The Cordial is sold by J. K. PALMER, Eclectic Physician, 41 1-2 Salem street. Sold also by A. Littlefield, 10 and 11 United States Hotel; H. W. Lincoln, corner of Washington and Cooke streets; Wilson, Faybank & Co., 49 Hanover street, and Dr. Henchman, corner of Cambridge and Chamber streets.

Improved Ventilating Hot-Air Furnace,

FOR HEATING CHURCHES, DWELLINGS, SCHOOL-HOUSES, STORES, AND PUBLIC BUILDINGS.

HAVING recently constructed, tried, and proved a new and powerful Ventilating Hot Air Furnace, on entirely new principle, we are now prepared to furnish churches, or contractors, on ratio to equal, if not superior, to any ever before offered to the public in this line. The heat being so generated and applied as to reduce the consumption of but a small quantity of fuel to diffuse throughout the apartment a mild and gentle temperature, free from all gases, or the unpleasant scorch arising from the air coming in contact with the overheated iron. It is simple in construction, easily managed and durable in all its parts.

Furnaces are respectfully invited to call and examine, for themselves at Nos. 19, 20, 22 North Market street, where can be found an extensive assortment of Low-Down and Office Stoves of the most approved patterns in use for sale wholesale and retail.

June 2. 3m. D. PROUTY & CO.

COLOGNE WATER.

A FRESH SUPPLY of this valuable article, so difficult to procure genuine, has just been received direct from the manufacturer Johann Maria Farina, a Cologne. This article is particularly recommended by medical men, at this season of the year, for its refreshing and vivifying properties. Sold wholesale and retail by

To Travelers.

JUST received direct from the manufacturers, a very large assortment of both French and English Ladies' and Gentlemen's Traveling Dressing Cases, comprising every size, form and price; also, a few beautiful patterns of Writing Desks, furnished with toilet utensils.

J. L. BATES & A. S. JORDAN, Fancy Good Store, 129 Washington street, 4 doors north of School street.

Sloth and Thrift:

OR the Causes of the Unusual Condition of Men Exemplified. 152 pages, 18mo., with engravings. Price 25 cents.

Slow Jack; Or the History of a Cross-Boy. 107 pages, 20 cents.

The design of this book is to give a practical exemplification of the evils which attend the establishment of the character of a boy who is slow and careless, and to furnish an incentive to the species of golden diversion, than any elaborate argument.

Peter Parley's own useful hints for government to those parents or guardians, who are putting the young to be perfect in the art of Swearing.

Peter Parley on Swearing, or Swearing on the Wrong Side of the Mouth. The Secret of Swearing on the World. 24 pages 12mo., with pictorial illustrations. Already a most popular work with the old and young. Old and young friends the last way of learning and acting for themselves, and of seeing how they ought to always act. Price 12 cents.

Alice, The Sister Reader's Daughter. A True Narrative. 72 pages 18mo. 25 cents.

Aunt Ally; Or, the Hour, for it is a most appalling picture. Aunt Ally was the pet name by which she was familiarly known. Aunt is a lovely, good-hearted, the very impersonation of love and duty. Her book reviews and pictures duty—engaged from birth to the heart.

The Poor Widow; Or the World as it was and is. Written for the American Sunday School Union. The volume contains forty-one 32 pages 18mo., 31 cents.

This is not only a book of use, but, for entertaining knowledge, the author of countless tales for children in the juvenile readers as a way and adapted to impress their minds. There is a great deal of solid matter compressed into this little book, and it is impossible all that we know of the history of creation; and the wonderful operations which it records, without feeling the heart warm with love for truth. He who makes the study of the works of God attractive to the young, has not lived in vain.—Sunday School Union and for sale at the Depository, 9 Cornhill. Boston. Aug 18

Modern French Literature.

BY L. RAYMOND DE VERCOUR, revised with Notes, by Wm. S. Chase, A. M.

Familiar Letters from the Holy Land, containing an account of his Travels, by Rev. E. W. Medcroft.

Christian Biography, by Rev. Henry Duncan, D. D., author of the Sacred Philosophy of the Seasons.

Christian Blossoms and New Year's Wreath for 1849. Edited by Rev. Wm. Hague and Rev. Hosea Hudson.

Church in Earnest, by J. A. James, cheap edition.

No. 23 of Chambers's Miscellany of Useful Reading. Just published and for sale by B. PERKINS & CO., 100 Washington street. Aug. 18.

STATIONARY.

B. PERKINS & CO., 100 Washington street, have for sale a complete assortment of Blank Books, including a great variety of Blank Books for accounts, records, manuscripts, scrips, &c.; Wisdom's Drawing Paper, and other drawing materials; Drawing Pencils of superior quality, &c. Blank Books manufactured to any pattern. Aug. 18.

Connecticut Psalms.

PSALMS AND HYMNS for Christian Use and Worship. Prepared and set forth by the General Association of Connecticut, and recommended by President Dwight, Drs. Beecher, Bethune Tyler, E.